CHURCH READING.

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CONTAINING

THE MORNING, EVENING, AND COMMUNION SERVICES OF THE CHURCH OF ENGLAND,

POINTED AND ACCENTED ACCORDING TO THE METHOD ADVISED BY THOMAS SHERIDAN, M.A.

TO WHICH ARE APPENDED

REMARKS, CHIEFLY COMPILED FROM THE SAME AUTHOR, ON THE ERRORS MOST USUALLY COMMITTED IN READING THESE SERVICES.

Prayer

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Λαλοῦσι μὲν οὗτοι, φράζουσι δὲ οὔ.—PLUT.

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PREFACE.

THE manner of reading the Services of the Church of England having lately excited much attention, I have put forward the following pages, with the earnest desire that they may tend, in an initial measure at least, to remedy some of the faults so justly complained of.

The work from which I have mainly quoted was published, in 1775, by Thomas Sheridan, Esq. M. A., and has, I believe, been out of print for more than half a century, being too voluminous ever to have had a large circulation.

The system of punctuation advised by Mr. Sheridan is founded on the analogy which should exist between *reading* and *speaking*, the ordinary system sufficing for grammatical purposes, but ignoring entirely many pauses inseparable from the natural use of speech, and giving but slight clue to the relative durations of those which it does mark. The object, therefore, of this

method of pointing is to get rid of an artificial style of reading, engendered by the habit of a close and servile observation of ordinary "stops;" and thus to open the way for further improvement.

The following somewhat hackneyed passage, from a paper of Sterne's on "Criticism," so exactly illustrates my meaning that I cannot forbear quoting it:—

"And how did *Garrick* speak the soliloquy
"last night? Oh, against all rule, my lord, most
"ungrammatically! betwixt the substantive and
"the adjective, which should agree together in
"number, case, and gender, he made a breach
"thus,—stopping as if the point wanted settling;
"—and betwixt the nominative case, which your
"lordship knows should govern the verb, he sus-
"pended his voice in the epilogue a dozen times;
"three seconds and three-fifths, by a stop-watch,
"my lord, each time.—Admirable grammarian!
"—But in suspending his voice—was the sense
"suspended likewise? Did no expression of at-
"titude or countenance fill up the chasm?—
"Was the eye silent? Did you narrowly look?
"— I looked only at the stop-watch, my lord.—
"Excellent observer!"

In those portions of the Service on which Mr. Sheridan has not dwelt, I have endeavoured to follow out his system of pointing to the best of my power.

The remarks in the Appendix are chiefly quotations, in a condensed form, from his work.* His remarks on the Communion Service I have purposely omitted, lest they should be the means of diminishing, in any way, the especial solemnity with which this Service is so rightly associated in our minds. I cannot but feel that the adoption of this system of reading would do much towards remedying what the Bishop of Lincoln, in Convocation, aptly styled the "monotonous mumbling" of the Church-Services, and would, if properly carried out, go far towards imparting to them that life and reality of devotion the absence of which must always mar our best efforts towards union with any dissenting bodies. For the doctrines of the Church of England

* It might have been expected that I should have added the opinions of other writers on many doubtful passages. But, to illustrate the impossibility of doing this within the limits of the present work, I would mention the fact that there are no less than EIGHT different modes of reading one of the Commandments, each supported by separate and competent authority.

Professor Blunt claims only a "fair field and no favour;" let the same be given to her Services, and I cannot doubt that their superiority over the most eloquent extemporaneous effusions would soon be triumphantly vindicated.

I need hardly add that this system is equally applicable to every style of written composition, and available, therefore, as much for preaching as reading. That some new system in both is imperatively called for in these days few I think will doubt.

In speaking on this subject I am aware that there are many popular and strongly-rooted prejudices to be overcome; but popular prejudices are generally so little defined—and, therefore, so entirely unamenable to argument—that, as they happen, in this case, to have been most ably summed up and supported by one of the leading men of the day, I shall, I trust, under the circumstances, be acquitted of any disrespect to one so high in authority if I endeavour to meet his objections on the subject.

A portion of Archbishop Whateley's treatise on Rhetoric, entitled "Elocution," treats wholly of this subject, and I cannot but feel that his arguments, if unanswered, have sufficient influence

to prevent the Bishops and Clergy, as a body, ever setting themselves to carry out any reform in this matter.

It often, indeed, savours of weakness to endeavour to dispose of arguments by one sweeping affirmation; but here I must say that Archbishop Whateley's whole theory seems based on error: first, in that he argues entirely from the *abuse* of the system in question, or, at least, from its unrecognized, condemned, and, therefore, undeveloped use; and secondly, in that he practically denies the tritest axiom of everyday experience, that "habit is second nature."

It is manifestly impossible, in the limits of a Preface, to meet Archbishop Whateley's arguments step by step; but I think I state the case fairly when I say that they will all resolve themselves into the three following objections to any recognized study of elocution: — First, that speaking must be "natural;" secondly, that any study of elocution produces a style aptly termed "spouting," or, at least, an artificial or theatrical style; thirdly, that it must result in a manifest and offensive affectation.

Now if Archbishop Whateley by the term "natural" meant only that there must be at

the time a *spontaneity* of effort, if I may so express it, and an entire unconsciousness of being guided by rule, all right-thinking men would at once agree with him; but while he recognizes this as the great desideratum, he positively affirms that it cannot be the result of the previous study of rules—that what is said must be as natural, in the strictest sense of the word, as our everyday colloquial expressions.

Now I affirm that early habit, early nursery and schoolroom reading, have entirely superseded what might otherwise be natural; add to which, that, whatever may be said of extempore speaking, it is a contradiction to say that speaking from the pages of a written composition can be "natural" in the fullest sense of the word; the whole structure of the sentences being so completely different in the two cases that it is an art in itself to write that which shall resemble natural conversation.

The plan adopted by all the best writers on, and teachers of, elocution, seems to me perfectly consistent with the first principles of every other science. They show that there are certain rules, proved to demonstration, on which the utterance of the simplest speech depends, which

we are exemplifying every day and every hour of our lives, and which, when thoroughly understood, may readily be applied to the more elaborated sentences of a pre-arranged discourse; the principle involved is one adopted by the mathematician at every turn—he realizes the truth of some simple problem without any conscious effort of thought; but let another more complicated one of the same nature be set before him, and he is obliged to work out the first—to analyze the mental process which he had before unconsciously gone through, and having reduced the process to the resulting rules, to apply them to the second more complicated form of the problem.

The second point we have to meet is, that any study of elocution must result in what may be termed spouting or declamation, or, at least, in an artificial or theatrical manner. This point I would meet wholly on the ground that the argument is drawn from the abuse of the system in question. I might ask, would any man condemn the study of medicine on account of the failure of mere empirics? For I think that a close analogy might be shown between the two cases. Take the testimony of the "Times." "*At present, all the rhetorical training a boy gets,*" either at

school or at the university, "*he picks up for himself*"—precisely what the quack doctor does.

However—the practical effect of this state of things is, that a man never bestows a thought on the subject in early life, and is not conscious of his deficiency until, in the discharge of his public duties, it is brought home to him by the sad experience of a regularly recurring and irresistible drowsiness on the part of his hearers, and in his own case a painful nervousness and an utter inability to persuade or convince. He reads a treatise on natural speaking, but, utterly unable to eradicate faults, which he knows only by their effects, he soon puts it aside, being only too painfully reminded of the answer *given by the rich man to his poorer brother*. If he has moral courage enough to overstep the stumblingblock put in his way, he seeks some assistance; but, unhappily, the chances at present are greatly in favour of his falling into perfectly incompetent hands, and thus quickly realizing every predicted evil. If, on the other hand, he attempts to improve himself by himself, he is about as likely to succeed as he would be if he tried, without proper medical advice, to make a deformed limb straight;—he will infallibly make the existing defects worse than before.

The third point we have to meet is, that any study of elocution must result in a manifest and offensive affectation—that it must, in fact, involve a labouring after effect when the mind should be engrossed with matters of far higher importance.

In urging the arguments included under this head, Archbishop Whateley ignores entirely the existence among the clergy of those principles which would effectually prevent anything approaching to the evil he dreads, and would always subordinate any means used to an infinitely higher end.

Allow that the practice of rules quickly engenders a habit, and that habit *is but second* to nature itself, and we approximate, as nearly as possible, to the great desideratum that speaking shall be natural, that is, unconscious of being guided by any rule.

I know of no more strictly analogous case to what is here called the natural power of public speaking than the natural power of swimming—that the latter power is natural all agree; but where is the man who, on the un-tested strength of that theory, ever calmly jumped overboard in the hopes of benefiting either himself or any other person? Natural as this power is, it almost in-

variably requires the *confidence engendered by the knowledge and practice of rules;* much more, then, must this be the case in speaking, in which much has to be *unlearned* before the rules can be applied. I grant that, in the practice of any rules, there must be *at first* a consciousness of effort; but, under any proper system of teaching, this would have been got rid of long before a man was called to the public duties of his ministry.

Archbishop Whateley allows that his system precludes "practice for the sake of learning" elocution as necessarily involving the evils already alluded to. What then, supposing his principles to be correct, becomes of the examples of Demosthenes and Cicero? Surely, unless human nature has changed since those times, Demosthenes must have been most egregiously pompous and unnatural, and therefore ineffective; and Cicero should have been more conceited in manner than he was at heart.

Archbishop Whateley founds many of his arguments on what he seems to regard as an allowed fact, that *extempore* speaking, at least, will be natural, and therefore satisfactory in its delivery. This, however, is far from being practically the case, some few voluble individuals

excepted, (with whom manner may be said to vary inversely with matter, and the shallowness of the stream directly with the babbling it makes,) we very rarely find a really good speaker; the reading tone, that sleep-compelling monotony, being rarely got rid of;* even where the requisite nerve and readiness of language have been acquired. Nor is it fair, in this case, to argue from those who, though speaking well and from immediate conception, have confessedly been trained in early life in the very way which Archbishop Whateley condemns.

The mischief of such arguments as I have endeavoured to meet is, that they prevent the application of the most manifest remedy to an allowed evil, and only suggest in its place that which for generations has been found, practically, to be no remedy at all, and which only amounts, in other words, to an earnest exhortation to the sufferers to cure themselves.

One anecdote would, I think, at once illustrate the advantages of a strictly speaking natural delivery; and, at the same time, show how difficult of attainment they are. A cler-

* Witness the article in the "Times," on public speaking, of Monday, April 5th.

gyman, during his sermon, suddenly recognizing among his congregation one whose presence there he had little reason to expect, determined to bring round his subject in such a way as should make it especially applicable to his individual case. Owing to the digression from his written sermon which he was thus obliged to make, and from being deeply impressed with the importance of making use of what might prove, in this case, his only chance of bringing conviction home to the mind, his manner and delivery became so emphatic that he was soon conscious that, from being drowsy and indifferent, the attention of his hearers was almost painfully riveted to him; so much so, that he could not, without betraying a marked change, take up again his reading tone, and therefore was obliged to continue to the end in, at least, a modified form of the same. And, from that time forward, whenever he found the attention of his hearers flagging, he always compelled himself, by a strong effort, to break off from the thread of his written sermon, as the only means of recalling their evidently wandering thoughts. Now to adopt this plan is, *under the existing state of things*, found to be constitu-

tionally impossible with the vast majority of the Clergy; and yet, unless a man can thus throw himself into the great work in which he is engaged, and can thus, so to speak, forget words and sentences, it is certain that Archbishop Whateley's system can never have its proper effect. Nor even under these circumstances should it supersede a knowledge of the first principles of elocution.

As bearing directly on the remedy for this great national evil,* I venture to quote the following passage from the "Times:"—"The "child who is allowed to tell his long story "all about nothing at all, or the tale he has "read that morning in his nursery book, is in "training for an orator. He will very soon "have his little audience, while the philosopher "is left on his stool, and the sulker is left to "go where he will. This is *domestic* training, "which, whether by precept or example, has "more to do than schools. But if schools are

* We may not be prepared to endorse the Ciceronian sentiment—oratorem, nec eum primo eruditum, aptum tamen ad dicendum, post autem eruditum—(even if we were prepared to defend the correctness of the implied translation), yet it is very suggestive, and has been, we must remember, practically adopted of late by the public of this country.

"good for anything, they ought to help here "too. Boys ought to practise that which they "will have to do in future life, to describe what "they have read, seen, or heard—to read from "other languages into good English, as Lord "Stanhope says was part of Pitt's training—to "state cases and arguments, and in every pos-"sible way to acquire readiness, nerve, a good "vocabulary, a gentle tone of voice, neither "overbearing nor timid, and even a bearing "that shall not be positively ridiculous; it stands "to reason that if ever a child is to speak well, "it ought to begin as soon as it has the use of "its tongue."*

Following out this plan, I would suggest that in our public schools proper instruction should be given, and that, to give it effect, all the VIth Form, at least, should be continually called upon to address the school for ten minutes or longer on some general or historical subject; at first, simple anecdotes or narrative might be chosen, and more difficult subjects as their powers were developed. The same plan might be constantly adopted in the class-rooms, boys being continu-

* Times, April 1, 1858, Leading Article.

ally called upon to enlarge upon any subject arising out of the work in hand. Classic fable and historical narrative would give ample scope for such exercise.*

As a first practical step in this matter at the universities, I venture to suggest that some of the leading writers on, and teachers of, elocution, in all its branches, should be severally invited to lecture on the subject, and to state their views and principles before the Universities of Oxford and Cambridge, in order that some one qualified person should receive the sanction of either university.

When, however, we have said all, we cannot shift the responsibility of the existing state of things from those to *whom it rightly belongs;* and until the *Bishops* recognize the importance of this branch of education, and are unanimous in fixing some standard of efficiency in this matter, or in requiring from candidates for Holy Orders the certificate of a duly recognized teacher,

* This system is, I believe, already at work most beneficially in the government training schools for masters and mistresses.

The fact of Mr. Smart's work, "The Practice of Elocution," having already passed through *seven* editions shows that this subject has received some attention of late, though not amongst those to whom these pages are more particularly addressed.

we cannot believe that any marked or lasting change will be effected; and, amid the boasted progress of the nineteenth century, our Church must at best stand still, from the total inability of the great body of her Clergy to speak with propriety their own mother tongue.

Wimpole Street,
April, 1858.

In the following pages, ONE, TWO, *or* THREE *points are used to mark the relative duration of the pauses. The acute and grave accents are used indiscriminately, to indicate the most prominent words in each sentence.*

THE ORDER FOR

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wìcked man′ turneth awày from his wickedness′ that he hath committed″ and doeth that which is lawful and right″ he shall save his soul alive‴ *Ezek.* xviii. 27.

I acknowledge my transgre'ssions″ and my sin is e'ver befo're me‴ *Psalm* li. 3.

Hide thy face from my sins′ and blot out all mine iniquities‴ *Psalm* li. 9.

The sacrifices of God′ are a broken spirit‴ a bro'ken′ and a co'ntrite heart″ O God″ thou wilt no't despise‴ *Psalm* li. 17.

Rend your hea'rt″ and nòt your ga'rments″ and tùrn unto the Lōrd′ your God″ for he is gra'cious′ and mèrciful′ slo'w to anger′ and of grèat kìndness′ and repènteth him of the evil‴ *Joel* ii. 13.

To the Lōrd our Gōd′ belong mèrcies′ and forgìvenesses″ though we have rebèlled against him″ neither have we obeyed the voice of the Lord our God′ to walk in his laws′ which he set before us‴ *Dan.* ix. 9, 10.

O Lord″ corrèct me′ but with jùdgement″ no't in thine a'nger′ lest thou bring me to nothing‴ *Jer.* x. 24. *Psalm* vi. i.

Repent ye″ for the Kingdom of Heaven′ is at hand‴ *St. Matth.* iii. 2.

I will arise′ and go to my fāther′ and will say unto him″ Father″ I have sinned′ against heaven′ and before thēe″ and am no more wo'rthy′ to be called thy son‴ *St. Luke* xv. 18, 19.

Enter not[1] into júdgement with thy servant′ O Lōrd″ for in th'y sight′ shall no man lìving be justified″ *Psalm* cxliii. 2.

If we say that we have no sin′ we decelve ourselves and the trùth is not in us‴ but if we confèss our sins″ he′ is faithful′ and just′ to forgi've us our sins″ and to clea'nse us′ from a'll unrighteousness‴ 1 *St. John* i. 8, 9.

DEA'RLY belo'ved brethren![2]=The Scripture moveth us′ in su'ndry places′ to acknowledge and confess our manifold sins and wickedness″ and that we should not disse'mble nor clòke them′ before the face of Almighty God′ our Hea'venly Father″ but confèss[3] them′ with an humble′ lowly′ penitent′ and obèdient heart′ to the end that we may obtain forgi'veness of the same′ by hīs′ i'nfinite goodness and mercy‴ And altho'ugh[4] we ought at àll times′ humbly to acknowledge our sins before Go'd″ yet ought we most chièfly[5] so to do′ when we assemble[6] and meet together′ to render thanks′ for the great benefits we have received at his hands″ to set forth′ his most worthy pràise″ to hèar′ his most hòly Wo'rd″ and to a'sk those things′ which are requisite and necessary′ as well for the bo'dy′ as the sòul‴ Wherefore I pray and beseèch

yōu′ as ma`ny as are here present′ to accompany mè′ with a pùre heart′ and hu`mble voice′ to the throne of the heavenly grace′ saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY′[7] and mōst mèrciful Father″ We have erred′ and strayed′ from thy ways′ like lost sheep‴[8] We have followed too much′ the devices and desires of our own hearts‴[9] We have offènded against thy holy laws‴ We have left ùndone′ those things which we ought to have do`ne″ And we have do`ne those things′ which we ought nòt to have done‴[10] And there is nō heàlth in us‴[11] But thou′ O Lord′[12] have mèrcy upon us′ miserable offenders‴ Spare thou′[13] thèm′ O God′ which confèss their faults‴ Restore[14] thou′ thèm that are penitent″ According to thy promises′ declared unto mankind in Christ Jesu our Lord‴ And grant′[15] O most mèrciful Father′ for hìs sake′ That we may hereafter′ live a gòdly′ rìghteous′ and sòber′ life″ To the glory of thy holy Name″ Amen‴

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God′[16] the Father of our Lord Jesus Christ′ who desireth not the dea`th of a sinner′[17] but rather that he may turn from his wickedness′ and li`ve″ and hath given po`wer′[18] and comma`ndment to his Ministers′ to decla`re and pronoùnce to his people′ being pe`nitent′ the Absolution and Remission of their sins″ Hē′ pardoneth[19] and absolveth all them that

trùly repent' and unfeìgnedly believe his holy Gospel''' Wherefore let us besēech him' to grant u's' trùe repentance'[20] and his Hòly Spirit'' that those things may please him' which we do at thi's pre'sent' and that the re'st of our life herea'fter' may be pùre and hòly'' so that at the la'st' we may come to his ete'rnal jòy' through Jesus Christ our Lord'''

¶ *The People shall answer here, and at the end of all other prayers,* Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Fāther' which art in hea'ven'[21] Ha'llowed be thy name = Thy kingdom'[22] co'me'' Thy will' bè done on ea'rth' As it i's' in hea'ven = Give us thi's day' our dàily brea'd'''[23] And forgive[24] u's' oùr trespasses' A's we' forgive the'm' that trespass against u's''' And lead us not[25] into temptàtion' But deliver us from evil = For thīne'[26] is the kingdom'' The power'' and the glory'' For ever' and ever''' Amen'''

¶ *Then likewise he shall say,*

O Lōrd' open thoù oŭr lĭps'''

Answer. And our mouth shall shew forth thy praise'''

Priest. O Gōd' make spèed to save us'''

Answer. O Lōrd' make hàste to help us'''

¶ *Here all standing up, the Priest shall say,*

Glōry be'[27] to the Fàther'' and to the Sòn'' and to the Hòly Ghòst'''

Answer. As it wàs' in the begi'nning'' i's' nòw'' and e'ver sha'll be' world without end''' Amen'''

Priest. Prāise yè' the Lōrd''

Answer. The Lōrd's name bè praised =

¶ *Then shall be said or sung this Psalm following: except on* Easter-Day, *upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

VENITE, EXULTEMUS DOMINO. *Psalm* xcv.

O COME′ let us si'ng unto the Lōrd″ let us hear tily rejoìce in the stre'ngth of our salvation‴

Let us come before his presence with thanksgi'v-ing″ and shew ourselves gla'd in him′ with Psālms‴

For the Lord′ is a grēat Go'd″ and a great Ki'ng′ above àll Gods‴

In hi's hand′ are all the corners of the earth″ and the strength of the hills′ is hi's also‴

The sēa is hi's′ and hè made it′ and hi's hands prepared the dr'y land‴

O come′ let us worship and fall do'wn″ and knēel before the Lōrd our Maker‴

For hē is the Lōrd our Gōd″ and wē′ are the people of hi's pasture′ and the sheep of hi's hand‴

To day′ if you will hèar his voice′ hàrden not your hearts′ as in the provocàtion′ and as in the day of temptàtion in the wilderness″

When your fathers tem'pted me′ pròved me′ and sāw my works‴

Fòrty years long′ was I grièved with this generation″ and said′ It is a people that do er'r in their heārts′ for they have not known m'y ways″

Unto whom I swàre in my wràth′ that they shou'ld not enter into mȳ rest‴

Glōry be′ to the Fàther″ and to the So'n″ and to the Hòly Ghòst″

As it wa's′ in the begi'nning″ ìs′ nòw″ and èver sha'll be′ world without end‴ Amen‴

¶ *Then shall follow the Psalms in order as they are appointed. And at the end of every Psalm throughout the Year, and likewise at the end of* Benedicite, Benedictus, Magnificat, *and* Nunc dimittis, *shall be repeated,*

Glory be′ to the Fàther″ and to the Sòn″ and to the Hòly Ghòst″

Answer. As it wàs′ in the begìnning″ ìs′ now″ and e'ver shàll be′ world without end‴ Amen‴

¶ *Then shall be read distinctly with an audible voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in* English, *the Hymn called* Te Deum Laudamus, *daily throughout the Year.*

¶ *Note, That before every Lesson the Minister shall say,* Here beginneth such a Chapter, *or* Verse of such a Chapter, of such a Book: *And after every Lesson,* Here endeth the First, *or* the Second Lesson.

TE DEUM LAUDAMUS.

WE pràise thēe′ O Gōd″ we acknow'ledge thee to be the Lòrd‴

All the ea'rth′ doth wo'rship thee′ the Fāther everla'sting‴

To thēe all A'ngels cry aloud″ the hea'vens′ and āll the powers therein‴

To thēe′ Cherubin and Seraphin continually do cry′

Hōly″ Hōly″ Hōly′ Lord God of Sabaoth‴

Heaven′ and earth′ are full of the Majesty of thȳ Glory‴

The glōrious company of the Apo'stles′ prāise thee″

The gōodly fellowship of the Pro'phets′ prāise thee″

The nōble army of Màrtyrs′ prāise thee‴

The hōly Church' throughout all the wor'ld' doth acknowledge thèe

The Father' of an i'nfinite Majesty!"

Thine honourable' true' and òn'ly Son"

Also the Hōly Ghōst' the Co'mforter'"

Thoū art the Ki'ng of Glory' O Christ'"

Thou art the everla'sting Son of the Father'"

When thou tookest upon thee to deli'ver man' thou didst not abhor the Virgin's womb'"

When thou hadst overco'me the sharpness of dea'th" thou didst òpen the Kingdom of Heaven' to āll belīevers'"

Thou sittest at the rīght hānd of Go'd' in the Glōry of the Fāther'"

We belìeve' that thou shalt co'me to be our Ju'dge"

We the'refore prāy thee' he'lp thy servants' whom thou hast redèemed' with thy prècious blood"

Make them to be numbered with th'y Sàints' in glōry everla'sting'"

Ō Lōrd' save thy people' and ble'ss thine heritage"

Go'vern them' and lift them u'p for ever'"

Dày by dày' we ma'gnify thee"

And we worship th'y Name e'ver' world without end'"

Vouchsafe' O Lōrd' to keep us thi's day without sin'"

Ō Lord' have me'rcy upon us" have me'rcy upon us'"

Ō Lōrd let thy mercy li'ghten upon us' as our trùst is in thēe'"

Ō Lōrd' in thèe have I trusted' let me ne'ver be confounded =

¶ *Or this Canticle.*

BENEDICITE, OMNIA OPERA.

O ALL ye Works of the Lord' ble'ss ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye A'ngels of the Lord' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Hea'vens' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Wa'ters that be abo've the Firmament' bless ye the Lord" pràise him' and ma'gnify him for e'ver'"

Ō all ye Po'wers of the Lo'rd' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Sun" and Moon" bless yè the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Sta'rs of Heaven' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Shòwers' and Dew' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Wìnds of God' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Fi're' and Heat' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Wi'nter' and Su'mmer' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Dèws' and Fro'sts' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Fròst' and Co'ld' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye I'ce' and Snòw' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Nìghts' and Da'ys' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Li'ght' and Da'rkness' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Lìghtnings' and Cloùds' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō let the Ea'rth ble'ss the Lord" yēa' let it pra'ise him' and ma'gnify him for e'ver'"

Ō ye Mou'ntains' and Hìlls' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō all ye Gre'en Things upon the Earth' bless ye the Lord' 'pra'ise him' and ma'gnify him for e'ver'"

Ō ye Wèlls' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Sèas' and Flòods' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Whàles' and àll that move in the Wàters' bless ye the Lord" pra'ise him' and ma'gnify him for èver'"

Ō all ye Fowls of the A'ir' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō all ye Bea'sts' and Ca'ttle' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Children of Mèn' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō let I'srael bless the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Prie'sts of the Lord' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Sèrvants of the Lord' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye Spirits and Souls of the Ri'ghteous' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō ye ho'ly and hùmble Men of heart' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Ō Anani'as, Azari'as, and Misa'el' bless ye the Lord" pra'ise him' and ma'gnify him for e'ver'"

Glōry be' to the Fàther" and to the Sòn" and to the Hòly Ghòst'"

As it wàs' in the begìnning" i's' nòw" and e'ver sha'll be' world without end'" Amen'"

¶ *Then shall be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on St.* John Baptist's *Day.*

BENEDICTUS. St. Luke i. 68.

BLE'SSED be the Lord God of I'srael" for he hath vìsited' and redèemed his people"

And hath raised up a mighty salvation for us" in the house of his servant David"

As he spake' by the mouth of his holy Prophets' which have been since the world began"

That we should be sàved from our enemies" and from the hands of a'll that hàte us"

To perfo'rm the me'rcy promised to our fo're-fathers" and to reme'mber his holy còvenant"

To perform the oa'th' which he sware to our fore-father Abraham' that he would give us"

That we' being deli'vered out of the hand of our enemies' might serve him witho'ut fear"

In ho'liness and ri'ghteousness before him' a'll the days of our life"

And thòu' Chīld' shalt be called' the Pro'phet of the

Hi'ghest" for thou shalt go befo're the face of the Lord' to prepa're his ways"

To give knowledge of salva'tion unto his people' for the remi'ssion of their sins'

Through the tender me'rcy of our God' whereb'y the da'y-spri'ng from on hi'gh hath vi'sited us"

To give lìght' to them' that sit in da'rkness' and in the shadow of de'ath" and to guide our feet into the way of peace'"

Glōry be' to the Fàther" and to the Sòn" and to the Hòly Ghòst'"

As it wàs' in the begi'nning" i's' nòw" and e'ver shàll be' world without end'" Amen'"

¶ *Or this Psalm,*

JUBILATE DEO. Psalm c.

O BE jo'yful in the Lord' àll ye lan'ds" serve the Lord with gla'dness' and come before his presence' with a so'ng'"

Be ye sùre that the Lord' Hè is Go'd" it is hè that hath made us' and not w'e oursèlves" we are hi's people' and the sheep of hi's pasture'"

O go your way into his gates' with tha'nksgiving" and into his courts' with pràise" be than'kful unto him' and speak goo'd of his Name"

For the Lord' is gràcious" his me'rcy' is everlasting" and his trùth' endureth from generàtion to generation'"

Glōry be' to the Fàther" and to the Sòn" and to the Hòly Gho'st'"

As it wàs' in the begi'nning" ìs' no'w" and èver sha'll be' world without end'" Amen'"

¶ *Then shall be sung or said the Apostles' Creed by the Minister and the People, standing: except only such days as the Creed of Saint* Athanasius *is appointed to be read.*

I BELIEVE in Go'd' the Fàther Almīghty' Maker of heaven and earth"

And in Jēsus Chrīst' his only Son' oūr Lōrd"' Who was concèived' by the Hōly Ghōst" Bòrn' of the Virgin Mary" Su'ffered' under Pontius Pilate" Was crùcified' dea'd' and bu'ried" He descended into he'll" The third day he ròse agaĭn from the dead"[28] He a'scended into heaven" And sitteth on the rìght hand of God' the Father Almighty" From thence' he shall come to ju'dge' the qui'ck and the dea'd"'

I believe in the Holy Ghost" The holy Ca'tholic Church" The Commùnion of Saints" The Forgi'veness of sins" The Resurre'ction of the body" And the life everla'sting"' Amen"'

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing, with a loud voice,*

The Lord' bè wĭth you"[29]
Answer. And with thy spi'rit"'
Minister. Let us pray"'
Lord' have mer'cy upon us"
Chrīst' have mer'cy upon us"'
Lord' have me'rcy upon us=

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*

OUR Fa'ther' which art in hea'ven' Ha'llowed be Thy Name = Thy kingdom" co'me' Thy will' be done on ea'rth' As it i's' in hea'ven = Give us thi's day'

our da'ily brea'd''' And forgive u's' oùr trespasses' A's we' forgive the'm' that trespass against u's''' And lead us not into temptàtion' But deliver us from evil''' Amen'''

¶ *Then the Priest, standing up, shall say,*

O Lord' shew thy me'rcy upon us''

Answer. And grant us thy salvàtion'''

Priest. O Lord' save the Qu'een''

Answer. And mercifully hèar us' when we càll upon thee'''

Priest. Endue thy mi'nisters' with righteousness''

Answer. And make thy chòsen people' joyful'''

Priest. O Lord' sàve thy people''

Answer. And ble'ss thine inheritance'''

Priest. Give pēace in oùr time' O Lord''

Answer. Because there is nòne other that fighteth for us' but ònly tho'u' O God''

Priest. O God' make clèan our hearts within us''

Answer. And take not thy Holy Spirit from us =

¶ *Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth; all kneeling.*

The second Collect, for Peace.

O GOD' who art the aùthor of pèace' and lòver of co'ncord'' in knowledge of whòm' standeth our ete'rnal life'' whose se'rvice' is perfect freedom'' Defend u's' thy humble servants' in àll assaults of our e'nemies'' that we' sùrely trusting' in th'y defence' may not fear the power of a'ny adversaries' through the might of Jesus Christ' oūr Lord''' *Amen'''*

The third Collect, for Grace.

O LORD′ our heavenly Father′ Almighty and everlasting God″ who hast sàfely brought us to the begi'nning of this day″ Defend us ìn the same with thy mighty power″ and grant that thi's day′ we fall into n'o si'n′ neither run into any kind of da'nger″ but that àll our dòings′ may be ordered by th'y governance′ to do always tha't is righteous in th'y sight′ through Jesus Christ′ oūr Lord‴ *Amen*‴

¶ *In Quires and Places where they sing, here followeth the Anthem.*

¶ *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A Prayer for the Queen's Majesty.

O LORD′ our hea'venly Father′ high and mighty′ King of kings′ Lord of lords′ the òn̄ly Ruler of princes′ who dost from thy throne behold all the dwellers upon earth″ most hèartily we beseech thee′ with thy favour to behold′ our most gracious Sovereign Lady′ Queen *VICTORIA*″ [30] and so replenish her with the grace of thy Holy Spirit′ that she may àlway incline to th'y wi'll′ and walk in thy wày‴ Endue her ple'nteously′ with hea'venly gifts″ grant her in health and wealth lo'ng to live″ stre'ngthen her′ that she may vanquish and overcome àll her enemies″ and finally′ after thi's life′ she may attain everla'sting joy and felicity′ through Jesus Christ oūr Lord‴ *Amen*‴

A Prayer for the Royal Family.

ALMIGHTY Gōd′ the fountain of all goodness′ we humbly beseech thee to bless the Prince *Consort′ Albert* Prince of *Wales′* and a'll the Royal Family‴

Endùe them with thy Hòly Spi'rit" enrìch them with thy hea'venly grace" pròsper them with all ha'ppiness" and bring them to thine everla'sting kingdom' through Jesus Christ our Lord'" *Amen*'"

A Prayer for the Clergy and People.

ALMIGHTY' and everla'sting Gōd' who alòne workest great marvels" Send down upon our Bishops' and Curates' and all Congregations committed to their charge' the healthful Spirit of thy grace" and that they may trùly please thee' pour upon them the conti'nual dew of th'y blessing'" Grant this' O Lord' for the ho'nour of our Advocate and Mediator' Jēsus Chrīst'" *Amen*'"

A Prayer of St. Chrysostom.

ALMIGHTY Gōd' who hast given us grace at thi's time' with o'ne acco'rd to make our common supplications unto thēe" and dost promise that when two or three are gathered together in th'y Name' thou wilt gràant their requests" Fulfil nòw' O Lord' the desires and petitions of thy servants' as may be most expèdient for them" granting us' in thi's world' knowledge of th'y trūth" and in the world to co'me' life everlasting'" *Amen*'"

2 *Cor.* xiii.

THE gràce' of our Lord Jēsus Chrīst" and the lo've' of God" and the fe'llowship' of the Hōly Ghōst"[31] bè with us a'll' e'vermore'" *Amen*'"

Here endeth the Order of Morning Prayer throughout the Year.

THE ORDER FOR

EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ *At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.*

WHEN the wicked man' turneth awa'y from his wickedness' that he hath committed" and doeth that which is lawful and right" he shall save his soul alive"' *Ezek.* xviii. 27.

I acknowledge my transgre'ssions" and my sin is e'ver befo're me"' *Psalm* li. 3.

Hide thy face from my sins' and blot out all mine iniquities"' *Psalm* li. 9.

The sacrifices of God' are a broken spirit"' a bro'ken' and a co'ntrite heart" O God" thou wilt no't despise"' *Psalm* li. 17.

Rend your hea'rt" and no't your ga'rments" and turn unto the Lōrd' your God" for he is gra'cious' and me'rciful' slo'w to anger' and of gre'at kindness' and repe'nteth him of the evil"' *Joel* ii. 13.

To the Lōrd our Gōd' belong me'rcies' and forgi'venesses" though we have rebe'lled against him" neither have we obeyed the voice of the Lord our God' to walk in his laws' which he set before us"' *Dan.* ix. 9, 10.

O Lord" corre'ct me' but with ju'dgement" no't in thine a'nger' lest thou bring me to nothing"' *Jer.* x. 24. *Psalm* vi. 1.

Repent ye" for the Kingdom of Heaven' is at hand"' *St. Matth.* iii. 2.

I will arise' and go to my fāther' and will say unto him" Father" I have sinned' against heaven' and before thēe" and am no more wo'rthy' to be called thy son"' *St. Luke* xv. 18, 19.

Enter not into ju'dgement with thy servant' O Lōrd" for in th'y sight' shall no man li'ving be justified"' *Psalm* cxliii. 2.

If we say that we have no sin' we decei've ourselves and the tru'th is not in us"' but if we confe'ss our sins" he' is faithful' and just' to forgi've us our sins" and to clea'nse us' from a'll unrighteousness"' 1 *St. John* i. 8, 9.

DEA'RLY belo'ved brethren!=The Scripture moveth us' in su'ndry places' to acknowledge and confess our manifold sins and wickedness" and that we should not disse'mble nor clo'ke them' before the face of Almighty God' our Hea'venly Father" but confe'ss them' with an humble' lowly' penitent' and obe'dient heart' to the end that we may obtain forgi'veness of the same' by hīs' i'nfinite goodness and mercy"' And altho'ugh we ought at a'll times' humbly to acknowledge our sins before Go'd" yet ought we most chie'fly so to do' when we assemble and meet together' to render thanks' for the great benefits we have received at his hands" to set forth' his most worthy pra'ise" to he'ar' his most ho'ly Wo'rd" and to a'sk those things' which are requisite and necessary' as well for the bo'dy' as

the so'ul''' Wherefore I pray and besee'ch yōu' as ma'ny as are here present' to accompany mè' with a pu're heart' and hu'mble voice' to the throne of the heavenly grace' saying after me ;

¶ *A general Confession, to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY' and mōst mèrciful Father'' We have erred' and strayed' from thy ways' like lost sheep''' We have followed too much' the devices and desires of our own hearts''' We have offe'nded against thy holy laws''' We have left u'ndone' those things which we ought to have do'ne'' And we have do'ne those things' which we ought no't to have done''' And there is nō hea'lth in us''' But thou' O Lord' have mèrcy upon us' miserable offenders''' Spare thou' thèm' O God' which confe'ss their faults''' Restore thou' the'm that are penitent'' According to thy promises' declared unto mankind in Christ Jesu our Lord''' And grant' O most me'rciful Father' for hi's sake' That we may hereafter' live a go'dly' ri'ghteous' and so'ber' life'' To the glory of thy holy Name'' Amen'''

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing ; the People still kneeling.*

ALMIGHTY God' the Father of our Lord Jesus Christ' who desireth not the dea'th of a sinner' but rather that he may turn from his wickedness' and li've'' and hath given po'wer' and comma'ndment to his Ministers' to decla're and pronou'nce to his people' be-

ing pe'nitent' the Absolution and Remission of their sins" Hē' pardoneth and absolveth all them that tru'ly repent' and unfei'gnedly believe his holy Gospel'" Wherefore let us besēech him' to grant u's' tru'e repentance' and his Ho'ly Spirit" that those things may please him' which we do at thi's pre'sent' and that the re'st of our life herea'fter' may be pùre and ho'ly" so that at the la'st' we may come to his ete'rnal jo'y' through Jesus Christ our Lord'" *Amen'"*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.*

OUR Fāther' which art in hea'ven' Ha'llowed be thy name = Thy kingdom' co'me" Thy will' b'e done on ea'rth' As it i's' in hea'ven = Give us thi's day' our da'ily brea'd'" And forgive u's' ou'r trespasses' A's we' forgive the'm' that trespass against u's'" And lead us not into tempta'tion' But deliver us from evil = For thīne' is the kingdom" The power" and the glory" For ever' and ever'" Amen'"

¶ *Then likewise he shall say,*

Ō Lōrd' open tho'u oŭr lĭps'"
Answer. And our mouth shall shew forth thy praise'"
Priest. O Gōd' make spe'ed to save us'"
Answer. O Lōrd' make ha'ste to help us'"

¶ *Here all standing up, the Priest shall say,*

Glōry be' to the Fa'ther" and to the So'n" and to the Ho'ly Gho'st'"

Answer. As it wa's' in the begìnning" i's' no'w" and e'ver sha'll be' world without end'" Amen'"

Priest. Prāise yè' the Lōrd"
Answer. The Lōrd's name b'e praised =

¶ *Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed. And after that,* Magnificat *(or the Song of the blessed Virgin* Mary*) in English, as followeth.*

MAGNIFICAT. St. Luke i.

MY soul doth ma'gnify the Lōrd' and my spirit hath rejo'iced' in Gōd my Sāviour"

For he hath regarded the lo'wliness of his handmaiden'"

For behold from he'nceforth' āll generations shall call me blessed"

For Hē that is mìghty hath magnified me" and Hòly is his Name'"

And his mercy is on them that fèar him' throughout all generations'"

He hath shewed stre'ngth with his àrm" He hath scattered the pròud' in the imagination of their hearts'"

He hath pŭt dōwn the mìghty from their seat" and hath exàlted' the hu'mble and mēēk'"

He hath filled the hu'ngry' with goo'd things" and the ric'h' he hath sent em'pty away'"

Hē' remembering his mercy' hath holpen his servant Israel" as he pro'mised to our forefathers' Abraham and his seed for ever'"

Glōry be' to the Fàther" and to the Sòn" and to the Hòly Gho'st'"

As it wàs' in the begi'nning" ìs' no'w" and èver sha'll be' world without end'" Amen'"

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

CANTATE DOMINO. Psalm xcviii.

O SING unto the Lord a'new song" for he hath done màrvellous things'"

With his own right hand' and with his holy arm' hath he gotten himself the victory'"

The Lord declared his salvàtion" his ri'ghteousness' hath he o'penly shewed' in the sight of the heàthen'"

He hath remembered his mercy and truth toward the house of Israel" and all the ends of the world' have seen the salvation of our God'"

Shew yourselves jo'yful unto the Lōrd' all ye lands" si'ng' rejoi'ce' and give thànks'"

Pra'ise the Lord upon the hàrp" si'ng to the harp with a psalm of tha'nksgiving'"

With trùmpets also' and shàwms" O shew yourselves jo'yful' before the Lord' the King'"

Let the seà make a noise' and àll that therein is" the round world' and thèy that dwèll therein'"

Let the floo'ds clap their hands' and let the hi'lls be joyful together' before the Lord" for he co'meth to judge the earth'"

With ri'ghteousness shall he judge the world" and the people with èquity'"

Glōry be' to the Fàther" and to the Sòn" and to the Hòly Gho'st'"

As it wàs' in the begi'nning" ìs' no'w" and èver sha'll be' world without end'" Amen'"

¶ *Then a Lesson of the New Testament, as it is appointed. And after that,* Nunc dimittis (*or the Song of* Symeon) *in English, as followeth.*

NUNC DIMITTIS. St Luke ii. 29.

LORD′ now lettest thou thy servant depart in pèace′ according to thy wor'd″

For′ mine eyes have seen thy salvation″

Which thou hast prepared before the face of all people″

To be a light′ to lìghten the Ge'ntiles″ and to be the glòry of thy people Ísrael‴

Glōry be′ to the Fàther″ and to the Sòn″ and to the Hòly Gho'st‴

As it wàs′ in the begi'nning″ ìs′ no'w″ and èver sha'll be′ world without end‴ Amen‴

¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

DEUS MISEREATUR. Psalm lxvii.

GOD be mèrciful unto us′ and ble'ss us″ and shew us the light of his countenance′ and be mèrciful unto us″

That thy way may be known upon ea'rth″ thy saving health among àll nàtions‴

Let the peòple praise thèe′ O God″ yea′ let àll the people pràise thee‴

O let the nations rejòice′ and be glàd″ for thou shalt jùdge the folk ri'ghteously″ and govern the nations upon earth″

Let the peòple praise thèe′ O God″ yea′ let àll the people pra'ise thee‴

Then shall the ea'rth bring forth her increase" and Gòd' even our own God' shall give us his blèssing'"

Gòd' shall bless us" and all the ends of the world shall feàr him'"

Glōry be' to the Fàther" and to the Sòn" and to the Hòly Gho'st'"

As it wàs' in the begi'nning" ìs' nòw" and èver sha'll be' world without end'" Amen'"

¶ *Then shall be said or sung the Apostles' Creed by the Minister and the People, standing.*

I BELIEVE in Go'd' the Fàther Almīghty' Maker of heaven and earth"

And in Jēsus Chrīst' his only Son' oūr Lord'" Who was concèived' by the Hōly Ghōst" Bo'rn' of the Virgin Mary" Su'ffered' under Pontius Pilate" Was crùcified' dea'd' and bu'ried" He descended into he'll" The third day he ro'se again from the dead" He a'scended into heaven" And sitteth on the rìght hand of God' the Father Almighty" From thence' he shall come to ju'dge' the qui'ck and the dea'd'"

I believe in the Hōly Ghōst" The holy Ca'tholic Church" The Commùnion of Saints" The Forgi'veness of sins" The Resurre'ction of the body" And the life everla'sting'" Amen'"

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,*

The Lord' bè with you"

Answer. And with thy spi'rit'"

Minister. Let us pray'''
Lord' have mer'cy upon us''
Chrīst' have mer'cy upon us'''
Lord' have me'rcy upon us =

¶ *Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.*

OUR Fa'ther' which art in hea'ven' Ha'llowed be Thy Name = Thy kingdom'' co'me' Thy will' be done on ea'rth' As it i's' in hea'ven = Give us thi's day' our da'ily brea'd''' And forgive u's' oùr trespasses' A's we' forgive the'm' that trespass against u's''' And lead us not into temptàtion' But deliver us from evil''' Amen'''

¶ *Then the Priest standing up shall say,*

O Lord' shew thy me'rcy upon us''
Answer. And grant us thy salvàtion'''
Priest. O Lord' save the Qu'een''
Answer. And mercifully hèar us' when we càll upon thee'''
Priest. Endue thy mi'nisters' with righteousness''
Answer. And make thy cho'sen people' joyful'''
Priest. O Lord' sàve thy people''
Answer. And ble'ss thine inheritance'''
Priest. Give pēace in oùr time' O Lord''
Answer. Because there is no'ne other that fighteth for us' but o'nly tho'u' O God'''
Priest. O God' make clèan our hearts within us''
Answer. And take not thy Holy Spirit from us =

¶ *Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.*

The second Collect at Evening Prayer.

O GOD′ from whom all hōly desìres′ all gōod coùnsels′ and all jūst wor'ks do proceed″ Give unto thy servants′ tha't peace′ which the world canno't give″ that both′ our hea'rts may be set to obèy thy commandments′ and also′ that by theē′ we′ being defended from the fear of our enemies′ may pass our time in rest and quìetness′ through the merits of Jēsus Chrīst′ our Sāviour‴ *Amen*‴

The third Collect, for Aid against all Perils.

LIGHTEN our darkness we beseech thee′ O Lord′ and by thy great me'rcy′ defend us from all perils and dangers of thi's night′ for the love of thy o'nly Son′ our Sāviour′ Jēsus Chrīst‴ *Amen*‴

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A Prayer for the Queen's Majesty.

O LORD′ our hea'venly Father′ high and mighty′ King of kings′ Lord of lords′ the o'nly Ruler of princes′ who dost from thy throne behold all the dwellers upon earth″ most hèartily we beseech thee′ with thy favour to behold′ our most gracious Sovereign Lady′ Queen *VICTORIA*″ and so replenish her with the grace of thy Holy Spirit′ that she may a'lway in-

cline to th'y wi'll' and walk in thy wày''' Endue her ple'nteously' with hea'venly gifts'' grant her in health and wealth lo'ng to live'' stre'ngthen her' that she may vanquish and overcome àll her enemies'' and finally' after thi's life' she may attain everla'sting joy and felicity' through Jesus Christ oūr Lord''' *Amen'''*

A Prayer for the Royal Family.

ALMIGHTY Gōd' the fountain of all goodness' we humbly beseech thee to bless the Prince *Consort' Albert* Prince of *Wales'* and a'll the Royal Family''' Endùe them with thy Ho'ly Spi'rit'' enrìch them with thy hea'venly grace'' pro'sper them with all ha'ppiness'' and bring them to thine everla'sting kingdom' through Jesus Christ our Lord''' *Amen'''*

A Prayer for the Clergy and People.

ALMIGHTY' and everla'sting Gōd' who alo'ne workest great marvels'' Send down upon our Bishops' and Curates' and all Congregations committed to their charge' the healthful Spirit of thy grace'' and that they may trùly please thee' pour upon them the conti'nual dew of th'y blessing''' Grant this' O Lōrd' for the ho'nour of our Advocate and Mediator' Jēsus Chrīst''' *Amen'''*

A Prayer of St. Chrysostom.

ALMIGHTY Gōd' who hast given us grace at thi's time' with o'ne acco'rd to make our common supplications unto thēe'' and dost promise that when two or three are gathered together in th'y Name' thou

wilt grànt their requests" Fulfil no'w' O Lord' the desires and petitions of thy servants' as may be most expèdient for them" granting us' in thi's world' knowledge of th'y trūth" and in the world to co'me' life everlasting"' *Amen*"'

2 *Cor.* xiii.

THE gràce' of our Lord Jēsus Chrīst" and the lo've' of God" and the fe'llowship' of the Hōly Ghōst" bè with us a'll' e'vermore"' *Amen*"'

Here endeth the Order of Evening Prayer throughout the Year.

AT MORNING PRAYER.

¶ *Upon these Feasts;* Christmas-day, *the* Epiphany, *Saint* Matthias, Easter-day, Ascension-day, Whitsunday, *Saint* John Baptist, *Saint* James, *Saint* Bartholomew, *Saint* Matthew, *Saint* Simon *and Saint* Jude, *Saint* Andrew, *and upon* Trinity-Sunday, *shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint* Athanasius, *by the Minister and People standing.*

QUICUNQUE VULT.

WHOSOEVER will be sa'ved" before a'll things it is ne'cessary' that he hold the Ca'tholick Faith"'

Whi'ch Faith' except every one do keep who'le' and undefi'led" without doubt he shall perish everla'stingly"'

And the Catholick Faith is thi's" That we worship o'ne God in Tri'nity" and Tri'nity in U'nity"

Neither confo'unding the Pe'rsons" nor divi'ding the Su'bstance"'

For there is o'ne Person of the Fa'ther" ano'ther' of the So'n" and ano'ther' of the Ho'ly Gho'st'"

But the Go'dhead' of the Fa'ther' of the So'n' and of the Ho'ly Gho'st' is all o'ne" the Glo'ry e'qual' the Ma'jesty co'-ete'rnal'"

Such as the Fa'ther is' such is the So'n" and such is the Ho'ly Gho'st'"

The Father' uncreate" the So'n' uncreate" and the Ho'ly Gho'st uncreate'"

The Fa'ther' incomprehensible" the So'n' incomprehensible" and the Ho'ly Gho'st' incomprehensible'"

The Fa'ther' eternal" the So'n' eternal" and the Ho'ly Gho'st' eternal'"

And yet' they are not thre'e eternals" but o'ne eternal'"

As also' there are not thre'e incomprehensibles' nor thre'e uncreated" but o'ne uncreated' and o'ne incomprehensible'"

So likewise the Fa'ther' is Almighty" the So'n' Almighty" and the Ho'ly Gho'st' Almighty'"

And yet they are not thre'e Almighties" but o'ne Almighty'"

So the Fa'ther' is God" the So'n' is God" and the Ho'ly Gho'st' is God'"

And yet they are not thre'e Gods" but o'ne God'"

So likewise the Fa'ther' is Lord" the So'n' Lord" and the Ho'ly Gho'st' Lord'"

And yet they are not thre'e Lords" but o'ne Lord'"

For like as we are compe'lled by the Chri'stian ve'rity' to acknowledge e'very Person b'y hi'mself' to be God' and Lord"

So are we forbi'dden by the Ca'tholick Reli'gion' to say' There be thre'e Gods' or thre'e Lords'''

The Fa'ther is made of no'ne'' neither crea'ted' nor bego'tten'''

The So'n is o'f the Fa'ther alone'' no't ma'de' nor crea'ted' but bego'tten'''

The Ho'ly Gho'st is o'f the Fa'ther' and o'f the So'n' neither ma'de' nor crea'ted' nor bego'tten' but procee'ding'''

So there is o'ne Father' not thre'e Fathers'' o'ne So'n' not thre'e Sons'' o'ne Holy Ghost' not thre'e Holy Ghosts'''

And in this Trinity none is afo're' or a'fter other'' none is grea'ter' or le'ss than another''

But the whole three Persons are co'-ete'rnal together' and co'-e'qual'''

So that in all things' as is aforesaid'' the U'nity in Tri'nity' and the Tri'nity in U'nity' is to be worshipped'''

He therefore that will be sa'ved'' must thu's think of the Trinity'''

Furthermore' it is ne'cessary to everlasting salvation'' that he also believe ri'ghtly' the Incarna'tion of our Lord' Jesus Christ'''

For the ri'ght Faith is' that we believe' and confess'' that our Lord Jesus Christ' the Son of God' is Go'd and Ma'n''

Go'd' of the Substance of the Father' begotten befo're the worlds'' and Ma'n' of the Substance of his Mother' born i'n the world''

Perfect Go'd' and perfect Ma'n'' of a reasonable soul' and human flesh subsisting''

E'qual to the Father' as touching his Go'dhead" and infe'rior to the Father' as touching his Ma'nhood'"

Who altho'ugh he be God' and Man" ye't he is not tw'o' but o'ne Christ"

O'ne" not by conve'rsion of the Go'dhead' into fle'sh" but by ta'king of the Ma'nhood' into Go'd"

One altoge'ther" not by confu'sion of Su'bstance" but by u'nity of Pe'rson"

For as the reasonable sou'l and fle'sh' is o'ne ma'n" so Go'd and Ma'n' is o'ne Chri'st"

Who su'ffered for our salvation" de'scended into he'll" ro'se again the third day from the dead'"

He a'scended into heaven' he sitteth on the right hand of the Father' God Almighty" from whence' he shall come to ju'dge the qui'ck and the dea'd'"

At whose coming a'll men shall ri'se again' with their bo'dies" and shall give account for their o'wn works'"

And they that have done go'od' shall go into li'fe everlasting" and they that have done e'vil' into everlasting fi're"

Thi's' is the Ca'tholick Faith" which' except a man believe fai'thfully' he canno't be saved'"

Glōry be' to the Fa'ther" and to the So'n" and to the Ho'ly Gho'st'"

As it wa's' in the begi'nning" i's' no'w" and e'ver shall be' world without end'" Amen'"

THE LITANY.[32]

¶ *Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon* Sundays, Wednesdays, *and* Fridays, *and at other times when it shall be commanded by the Ordinary.*

O GŌD the Fa'ther" ōf heāven"[33] have me'rcy upon us' miserable sinners'"

Ō Gōd the Fa'ther" ōf heāven" have me'rcy upon us' miserable sinners'"

Ō Gōd the So'n" Redee'mer of the wo'rld" have me'rcy upon us' miserable sinners'"

Ō Gōd the So'n" Redee'mer of the wo'rld" have me'rcy upon us' miserable sinners'"

Ō Gōd the Hōly Ghōst" procee'ding from the Fa'ther and the So'n" have me'rcy upon us' miserable sinners'"

Ō Gōd the Hōly Ghōst" procee'ding from the Fàther and the So'n" have me'rcy upon us' miserable sinners'"

Ō hōly' blēssed' and glōrious Tri'nity" thre'e Pe'rsons' and on'e Go'd" have me'rcy upon us' miserable sinners'"

Ō hōly' blēssed' and glōrious Tri'nity" thre'e Pe'rsons' and on'e Go'd" have me'rcy upon us' miserable sinners'"

Reme'mber not' Lōrd' ou'r offences' nor the offences of our fo'refathers" neither take thou vèngeance of our sins'" spa're us' gōod Lōrd" spa're thy people' whom

thou hast redēemed with thy most pre'cious bloo'd' and be not an'gry with us for e'ver'''

Spa're us' good Lord'''

From all e'vil and mischief''[34] from si'n'' from the cra'fts and assau'lts of the de'vil'' from th'y wra'th'' and from everla'sting damna'tion'

Gōod Lōrd deli'ver us'''

From all blìndness of hea'rt'' from prìde' vain-glo'ry' and hypo'crisy'' from e'nvy' ha'tred and ma'lice'' and all uncha'ritableness'

Gōod Lōrd deli'ver us'''

From li'ghtning' and te'mpest'' from pla'gue' pe'stilence' and fa'mine'' from ba'ttle' and mu'rder'' and from su'dden dea'th'

Gōod Lōrd deli'ver us'''

From all sedi'tion' privy conspi'racy' and rebe'llion'' from all fa'lse doctrine' he'resy' and schis'm'' from ha'rdness of hea'rt' and contem'pt of thy Word and Commandment'

Gōod Lōrd deli'ver us'''

Bȳ the mystery of thy hōly Incarna'tion'' bȳ thy hōly Nativity' and Circumcision' bȳ thy Ba'ptism' Fa'sting' and Tempta'tion'

Gōod Lōrd deli'ver us'''

By thine A'gony and bloo'dy Swea't'' by thy Cro'ss and Pa'ssion'' by thy pre'cious Dea'th and Bu'rial'' by thy glo'rious Resurre'ction and Asce'nsion'' and by the coming of the Hōly Ghōst'

Gōod Lōrd deli'ver us'''

In all time of our tribula'tion'' in all time of our wea'lth'' in the hour of dea'th'' and in the day of ju'dgment'

Gōod Lōrd deli'ver us =

= Wē sīnners' do bese'ech[35] thee to he'ar us' Ō Lōrd Gōd" and that it may please thee to rule and govern thy hōly Chu'rch universal' in the ri'ght way'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to ke'ep' and strengthen' in the tru'e worshipping of thee' in rīghteousness and hōliness of life' thȳ Se'rvant *VICTORIA'* oūr most gracious Que'en and Governour'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to rule her heart' in thy fāith' fēar' and lōve" and that she may evermore have affi'ance in thēe' and ever seek th'y honour and glory'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to be her defe'nder' and ke'eper" giving her the vi'ctory over āll her e'nemies'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to ble'ss and prese'rve the Prince *Consort" Albert* Prince of *Wales"* and all the Royal Family'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to illu'minate all Bishops' Priests' and Deacons' with tru'e knowledge and understanding of thy Word" and that bōth by their preaching' ānd li'ving' they may set it fo'rth' and shew it acco'rdingly'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to endue the Lords of the Cou'ncil' and āll the Nobi'lity' with gra'ce' wi'sdom' and understa'nding'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to bless' and keep the Ma'-

gistrates" giving them grace to execute ju'stice' and to maintain tru'th'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to bless' and keep' a'll thy people'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to give to a'll nations' unity' peace' and concord'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to give u's an heart to lo've' and drea'd thēe" and diligently to li've after thy comma'ndments'"

We bese'ech thee to hea'r us' gōod Lōrd'"

That it may please thee' to give to all thy people increa'se of grace' to hear me'ekly thy Word" and to receive it with pu're affection" and to bring fōrth the frūits of the Spi'rit'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to bring into the way of tru'th' all su'ch' as have e'rred' and are deceived'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to stre'ngthen' such' as do sta'nd" and to comfort' and help the we'ak-hearted" and to ra'ise up' them that fa'll" and finally to beat dōwn Sa'tan under our feet'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to succour' help' and comfort'. āll that are in danger' necessity' and tribulation'"

We bese'ech thee to he'ar us' gōod Lōrd'"

That it may please thee' to preserve all that tra'vel'

by land′ or by water″ all women la'bouring of chi'ld″ all si'ck persons′ and young chi'ldren″ and to shew thy pity upon all pri'soners and ca'ptives‴

We bese'ech thee to he'ar us′ gōod Lōrd‴

That it may please thee′ to defend′ and provide[36] for′ the fa'therless children′ and wi'dows″ and all that are de'solate and oppre'ssed‴

We bese'ech thee to he'ar us′ gōod Lōrd‴

That it may please thee′ to have me'rcy upon āll men‴

We bese'ech thee to he'ar us′ gōod Lōrd‴

That it may please thee′ to forgi've our enemies′ persecutors′ and slanderers′ and to tu'rn their heārts‴

We bese'ech thee to he'ar us′ gōod Lōrd‴

That it may please thee′ to gi've′ and prese'rve to our use′ the kindly fru'its of the earth′ so as in du'e time we may enjoy them‴

We bese'ech thee to he'ar us′ gōod Lōrd‴

That it may please thee′ to gi've us true repe'ntance″ to forgive us all our si'ns′ ne'gligences′ and i'gnorances″ and to endue us with the grace of thy Hōly Spirit′ to ame'nd our lives according to thy holy Wo'rd =

We bese'ech thee to he'ar us′ gōod Lord =

= So'n of God′ we bese'ech thee to he'ar us‴

So'n of God′ we bese'ech thee to he'ar us‴

Ō La'mb of God′ that takest awa'y the si'ns of the world′

Grant us th'y pēace‴

Ō La'mb of God′ that takest awa'y the si'ns of the world′

Have me'rcy upon us‴

Ō Chrīst' he'ar us'''
Ō Chrīst' he'ar us'''
Lōrd' have me'rcy upon us''
Lōrd' have me'rcy upon us''
Chrīst' have me'rcy upon us''
Chrīst' have me'rcy upon us''
Lōrd' have me'rcy upon us''
Lōrd' have me'rcy upon us =

¶ *Then shall the Priest, and the People with him, say the Lord's Prayer.*

OUR Fāther' which art in hea'ven' Ha'llowed be thy name = Thy kingdom' co'me'' Thy will' b'e done on ea'rth' As it i's' in hea'ven = Give us thi's day' our dai'ly brea'd''' And forgive u's' oùr trespasses' A's we' forgive the'm' that trespass against u's''' And lead us not into tempta'tion' But deliver us from evil = For thīne' is the kingdom'' The power'' and the glory'' For ever' and ever''' Amen'''

Priest. Ō Lōrd' deal not with us a'fter our si'ns''
Answ. Neither reward us a'fter our ini'quities =

Let us praȳ =

O GŌD' mērciful Fāther' that despi'sest not the sighing of a co'ntrite heart' nor the desire of such as be so'rrowful'' Mērcifully assi'st our prayers' that we make before thee in all our trou'bles and adve'rsities' whensoever they oppre'ss us'' and graciously hear us that those evils' which the craft and subtlety' of the de'vil' or ma'n' worketh against us' be brought to nou'ght'' and by the providence of thy goodness they may be dispe'rsed'' that we' thy ser-

vants' being hurt' by n'o persecutions' may e'vermore give tha'nks unto thēe' in thy holy Church' through Jēsus Chrīst' our Lord'''

O Lord' arise'' help us' and deliver us' for thy Na'me's sake'''

O GŌD' we have heard with our ears' and our fathers have declared unto us' the no'ble wo'rks that thou didst in the'ir days' and in the o'ld time before them'''

O Lord' arise'' help us' and deliver us for thine ho'nour'''

Glōry be' to the Fa'ther'' and to the So'n'' and to the Ho'ly Gho'st'''

Answer. As it wa's' in the begi'nning'' i's' no'w'' and e'ver sha'll be' world without end''' Amen'''

From our e'nemies defend us' Ō Chrīst''
Gra'ciously look upon our afflictions''
Pi'tifully behold the sorrows of our hearts''
Me'rcifully forgive the sins of thy people''
Fa'vourably' with me'rcy' hear our prayers''
O Son of David' have me'rcy upon us''
Both no'w' and e'ver' vouchsafe to he'ar us' Ō Chrīst''
Graciously hear us' Ō Chrīst'' graciously hear us' Ō Lōrd Christ''

Priest. O Lōrd' let thy me'rcy be she'wed upon us'
Answer. As we do put our tru'st in thēe =

Let us praȳ =

WE hūmbly beseech thee′ Ō Fāther′ me'rcifully to look upon our infi'rmities″ and for the glo'ry of thȳ Nāme′ tu'rn from us all those evils′ that we most ri'ghteously have deserved″ and grant′ that in all our troubles′ we may put our who'le trust and confidence in th'y mercy′ and evermore se'rve thee′ in holiness and pureness of living′ to thȳ honour and glory′ through our o'nly Mediator and Advocate′ Jēsus Chrīst our Lōrd‴ *Amen*‴

A Prayer of St. Chrysostom.

ALMIGHTY Gōd′ who hast given us grace at thi's time′ with o'ne acco'rd to make our common supplications unto thēe″ and dost promise that when two or three are gathered together in th'y Name′ thou wilt gra'nt their requests″ Fulfil no'w′ O Lord′ the desires and petitions of thy servants′ as may be most expe'dient for them″ granting us′ in thi's world′ knowledge of th'y trūth″ and in the world to co'me′ life everlasting‴ *Amen*‴

2 *Cor.* xiii.

THE gra'ce′ of our Lord Jēsus Chrīst″ and the lo've′ of God″ and the fe'llowship′ of the Hōly Ghōst″ b'e with us all′ e'vermore‴ *Amen*‴

Here endeth the LITANY.

PRAYERS AND THANKSGIVINGS

UPON SEVERAL OCCASIONS.

¶ *To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.*

In the time of War and Tumults.

O ALMĪGHTY Gōd' Kīng of a'll kings' and Governour of all things" whose power no creature is able to resi'st" to whom it belongeth justly to pu'nish si'nners" and to be me'rciful to them that truly repe'nt" Save and deliver u's' we humbly besèech thee' from the hands of our enemies'" aba'te their pri'de' assua'ge their ma'lice' and confou'nd their devi'ces" that we' being armed with th'y defence' may be preserved evermore from all perils' to glo'rify thēe' who art the o'nly giver of āll victory' through the merits of thy only Son' Jesus Christ our Lord'" *Amen*'"

¶ *A Prayer for the High Court of Parliament, to be read during their Session.*

MOST grācious Gōd' we humbly beseech thee' as for this Kingdom in ge'neral' so espe'cially for the High Court of Parliament' under our most religious and gracious Queen at thi's time assembled" That thou wouldest be pleased to dire'ct and pro'sper all their consultations' to the advancement of thȳ

glory' the good of thȳ Church' the safety' honour' and welfare of our Sovereign' and hēr Dominions" that all things may be sō ordered and settled by the'ir endeavours' upon the be'st' and su'rest foundations" that peace and happiness' truth and justice' religion and piety' may be esta'blished among us' for a'll generations"' Thēse' and all o'ther necessaries' for the'm' for u's' and thy who'le Church' we hùmbly beg' in the Name and Mediation of Jesus Christ' our most ble'ssed Lōrd and Saviour"' *Amen*"'

¶ *A Collect or Prayer for all Conditions of men, to be used at such times when the Litany is not appointed to be said.*

O GŌD' the Crea'tor' and Prese'rver of all mankind' we humbly beseech thee' for āll sorts and conditions of men' that thou wouldest be pleased to make thy ways kno'wn unto them' thy saving health unto a'll nations" More espe'cially we pray for the good estate of the Catholick Church" that it may be s'o guided and governed by th'y good Spirit' that āll who profess and call themselves Christians' may be led into the way of truth" and hold the faith in u'nity of spi'rit' in the bo'nd of pe'ace' and in ri'ghteousness of life"' Finally' we commend to thy fatherly goodness' all those' who are a'ny way' afflicted or distressed' in mind' body' or estate"' [**especially those for whom our prayers are desired*"'] that it may please thee to co'mfort and reli'eve them' according to their several necessities" giving them pa'tience u'nder their sufferings'

* This to be said when any desire the Prayers of the Congregation.

and a happy i'ssue ou't of all their afflictions''' And this we beg for Jesus Christ his sake''' *Amen'''*

O GŌD' whose nature and property is' e'ver to have me'rcy' and to forgi've'' receive our humble petitions'' and though' we be ti'ed and bou'nd with the chain of our sins' ye't let the pitifulness of thy great mercy lo'ose us' for the honour of Jesus Christ' our Mediator and Advocate''' *Amen'''*

¶ *A General Thanksgiving.*

ALMIGHTY Gōd' Father of all mercies' wē' thine unworthy servants' do give thee most humble' and hea'rty thanks' for all thy goodness and loving-kindness' to u's' and to a'll men''' [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them'''*] We bless thee' fōr' our crea'tion' pre'servation' and a'll the blessings of this life'' but abo've all' for' thine ine'stimable love' in the rede'mption of the world by our Lord Jèsus Christ'' fōr' the means of grace' and fōr' the hope of glory''' And we besēech thee' give us that dùe sense of all thy mercies' that our hearts may be unfe'ignedly thankful'' and that we may shew forth thy praise' not only with o'ur li'ps' but in our li'ves'' by giving' u'p ourselves to thȳ service' and by walking before thee in hōliness and rīghteousness all our days'' through Jesus Christ our Lord''' to whōm with thēe' and the Hōly Ghōst' be āll ho'nour' and glo'ry' world without end''' *Amen'''*

* This to be said when any that have been prayed for desire to return praise.

THE ORDER OF THE ADMINISTRATION OF THE LORD'S SUPPER, OR

HOLY COMMUNION.

¶ *SO many as intend to be partakers of the Holy Communion shall signify their names to the Curate, at least some time the day before.*

¶ *And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the parties, to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.*

¶ *The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.*

¶ *The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table shall say the Lord's Prayer, with the Collect following, the People kneeling.*

OUR Fāther′ which art in hea′ven′ Ha′llowed be thy name = Thy kingdom′ co′me″ Thy will′ b′e done on ea′rth′ As it i′s′ in hea′ven = Give us thi′s day′ our da′ily brea′d‴ And forgive u′s′ ou′r trespasses′ A′s we′ forgive the′m′ that trespass against u′s‴ And lead us not into tempta′tion′ But deliver us from evil = For thīne′ is the kingdom″ The power″ and the glory″ For ever′ and ever‴ Amen‴

The Collect.

ALMIGHTY Gōd′ u′nto whom all hearts be open′ all desires known′ and fro′m whom no secrets are hid″ Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit″ that we may pe′rfectly love thee′ and wo′rthily magnify thy holy Name′ through Christ our Lord‴ *Amen*‴

¶ *Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GŌD spake these words′ and said″ Ī′ am the Lord thy God″ thou shalt have none o′ther gods but me‴

People. Lord have me′rcy upon us′ and incline our hearts to keep thi′s law‴

Minister. Thou shalt not make to thyself any graven

image' nor the likeness of any thing that is in heaven abo've' or in the earth bene'ath' or in the waters u'nder the earth" Thou shalt not bow do'wn to them' nor wo'rship them" for Ī' the Lōrd thy Gōd' am a jea'lous God' and visit the sins of the fa'thers' upon the chi'ldren' unto the third and fourth generation of them that ha'te me' and shew mercy unto thousands in them that lo've me' and keep my commandments'"

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'"

Minister. Thou shalt not take the Name of the Lord thy God in va'in" for the Lord will not hold hi'm gui'ltless' that ta'keth his Name in vain'"

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'"

Minister. Remember' that thou keep ho'ly the Sabbath day" Si'x days shalt thou labour' and do a'll that thou hast to do" but the se'venth day' is the Sabbath of the Lord thy God'" In i't' thou shalt do no manner of work" thou' and thy son' and thy daughter" thy man-servant' and thy maid-servant" thy cattle' and the stranger that is within thy gates'" For in si'x days' the Lord made heaven and earth' the sea' and all that in them is" and re'sted the seventh day" wherefore the Lord ble'ssed the seventh-day' and ha'llowed it'"

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'"

Minister. Honour thy father and thy mother' that thy days may be lo'ng in the land' which the Lord thy God giveth thee'"

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'"

Minister. Thou shalt do n'o mu'rder'''

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'''

Minister. Thou shalt no't commit adu'ltery'''

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'''

Minister. Thou shalt no't ste'al'''

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'''

Minister. Thou shalt no't bear fa'lse witness against thy neighbour'''

People. Lord have me'rcy upon us' and incline our hearts to keep thi's law'''

Minister. Thou shalt no't covet thy neighbour's hou'se'' thou shalt not covet thy neighbour's wi'fe'' nor his se'rvant' nor his ma'id' nor his o'x' nor his a'ss' nor a'ny thing that is hīs'''

People. Lord have me'rcy upon us' and write all these thy laws in our he'arts we beseech thee =

¶ *Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,*

Let us praȳ =

ALMIGHTY Gōd' whose ki'ngdom' is eve'rlasting' and po'wer' i'nfinite'' have me'rcy upon the whole Church'' and sō rule the heart of thy chosen Servant *VICTORIA'* our Queen and Governour' that shē knowing who'se minister she is' may' above a'll things' seek thy honour and glory''' and that wē' and āll her subjects' duly considering who'se authority she hath' may faithfully serve' honour' and humbly obey her' i'n

thēe′ and fo'r thēe′ according to thy blessed Word and ordinance′ through′ Jesus Christ our Lord‴ Who′ with thee′ and the Holy Ghost′ liveth and reigneth ever o'ne God′ world without end‴ *Amen*‴

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying,* The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the —— Chapter of —— beginning at the — Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel (the People all standing up) saying,* The holy Gospel is written in the — Chapter of —— beginning at the — Verse. *And the Gospel ended, shall be sung or said the Creed following, the People still standing, as before.*

I BELIEVE in o'ne Gōd′ the Father Almighty′ Maker of heaven and earth′ And of all things vi'sible and in'visible″

And in o'ne Lōrd′ Jesus Christ″ the only-begotten Son of God″ Begotten of his Father before all worlds″ Gōd o'f God′ Līght o'f Light′ Ve'ry God o'f very God″ Bego'tten′ not màde″ Being of o'ne substance with the Father′ By whom all things were made‴ Whō′ for us men′ and for our salvation′ came down from heaven′ And was incarnate by̆ the Holy Ghost′ ōf the Virgin Mary′ And was made man″ And was crucified also for us under Pontius Pilate″ He suffered′ and was bu'ried′ And the third day he ròse agaĭn′ according to the Scriptures′ And ascended into heaven″ And sitteth on the rìght hand of the Father‴ And he shall come aga'in′ with glōry′ to ju'dge both the quick and the dead″ Whose kingdom shall have no end‴

And I believe in the Hōly Ghōst″ The Lord and Giver of Life″ Who proceedeth from the Father and the Son″ Who′ wi'th the Father and the So'n together is

worshipped' and glorified" Who spake by the Prophets"' And I believe one Ca'tholick and Aposto'lick Church" I acknowledge o'ne Baptism for the remission of sins" And I look for the Resurre'ction of the dea'd' And the li'fe of the world to come"' Amen"'

¶ *Then the Curate shall declare unto the People what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.*

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light sò shine before men' that they may sèe your good works' and glorify your Father which is in heaven"' *St. Matth.* v.

Lay not up for yourselves treasure upon the ea'rth' where the rust and moth doth corrupt' and where thieves break through' and steal" but lay up for yourselves treasures in hea'ven' where nèither rust nor moth doth corrupt' and where thieves do no't break through and steal"' *St. Matth.* vi.

Whatsoever yè would that men should do unto yoù' even sò do unto the'm" for this' is the law and the prophets"' *St. Matth.* vii.

Be mèrciful after thy po'wer" If thou hast mu'ch' give ple'nteously" if thou hast li'ttle' do thy diligence gladly to give o'f that little" for so gatherest thou thyself a good reward' in the day of necessity"' *Tob.* iv.

He that hath pity upon the pòor′ lendeth unto the Lòrd″ and look what he layeth oùt′ it shall be paid him agai'n‴ *Prov.* xix.

Ble'ssed be the man that provideth for the si'ck and nèedy′ the Lōrd shall deli'ver him in the time of trouble‴ *Psalm* xli.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth =

ALMIGHTY and e'verliving God′ who by thy holy Apostle has taught us to make prayers and supplications′ and to give thanks for all men″ We humbly beseech thee′ most mercifully [* *to ace'pt our àlms and obla'tions″ and*] to recèive these our prayers′ which we offer unto thy Divīne Majesty″ besēeching thee to inspire continually the unive'rsal Church′ with the spirit of truth′ unity′ and concord‴ And grant that all they that do confe'ss thy hōly Nāme′ may agrèe in the trùth of thy hōly Wōrd′ and live in ùnity′ and godly love‴ We beseech thee also′ to save′ and defend′ all Chri'stian Kings′ Princes′ and Governours″ and spe'cially thȳ se'rvant *VICTORIA′* oùr Queen′ that under her we may be godly and quietly governed‴

* *If there be no alms or oblations, then shall the words* [of accepting our alms and oblations] *be left out unsaid.*

And grant unto her whole Council′ and to all that are put in authority under her′ that they may trùly′ and indi`fferently′ minister ju`stice″ to the pu`nishment′ of wi`ckedness and v`ice″ and to the mai`ntenance of thy trùe religion and vi`rtue‴ Give grace′ Ō heāvenly Father′ to all Bishops and Curates′ that they may both by their lìfe′ ānd do`ctrine′ set forth thy true and lively Word′ and rightly and duly administer thy holy Sacraments‴ And to āll thy people′ give thy heavenly grace″ and espe`cially to this congregation here present′ that with meek heart′ and due reverence′ they may hèar′ and recèive thy holy Word′ trùly serving thee in holiness and righteousness all the days of their life‴ And we most humbly beseech thee′ of thy goodness′ Ō Lōrd′ to co`mfort and su`ccour all them′ who′ in this transitory life′ are in trouble′ sorrow′ need′ sickness′ or any other adversity‴ And we also ble`ss thy hōly Nāme′ for all thy servants departed this life′ in thy faith and fear″ beseeching thee to give u`s grace′ sō to follow thèir good examples′ that wi`th thēm′ wē may be partakers of thy heavenly kingdom‴ Grant this′ Ō Fāther′ for Jesus Christ's sake′ our ònly Mediator and Advocate‴ *Amen*‴

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.*

DE`ARLY beloved in the Lòrd″ ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ″ must consider′ how Saint Paul exhorteth all persons′ di`ligently to try and examine themselves′ before they presùme to eat of tha`t

Bread′ and drink of tha`t Cup‴ For′ as the be`nefit is grēat′ if with a true pe`nitent heàrt′ and lìvely fàith′ we recèive that holy Sacrament″ (for the`n′ we spi`ritually eat the flesh of Christ′ and drink his blood″ then we dwell īn Christ′ and Christ in u`s″ we are one wi`th Christ′ and Christ with u`s″) so is the dànger great if we receive the same unwo`rthily‴ For then′ we are gui`lty of the Body and Blood of Christ our Saviour″ we eat and drink our own damnàtion′ not considering the Lord's Body″ we kindle God's wràth against us″ we provoke him to plague us with divers diseases′ and sundry kinds of death‴ Judge therefore yourse`lves′ brethren′ that ye be not judged of the Lòrd″ repent you truly for your sins past″ have a lively and stedfast faith in Christ our Saviour″ amend your lives′ and be in perfect charity with all men″ so shall ye be mèet partakers of those holy mysteries‴ And above àll things′ you must give most humble and heàrty thanks′ to God the Father′ the Son′ and the Holy Ghost′ for the rede`mption of the world′ by the death and passion of our Saviour Christ′ both Gòd′ and màn″ who did humble himself even unto the death upon the Cross′ for u`s′ miserable sinners″ who lay in darkness and the shadow of death′ that he might make u`s the children of God′ and exalt us to everlasting life‴ And to the end that we should àlway remember′ the excèeding great love of our Master and only Saviour′ Jesus Christ′ thu`s dying for us″ and the innùmerable benefits′ which by his precious blood-shedding he hath obtained to us′ hē′ hath instituted and ordained holy mysteries′ as pledges of his love′ and for a continual remembrance of his death′ to our great and endless

comfort''' To hi'm therefore' with the Fàther' and the Hòly Ghòst' let us give' as we are most bounden' conti'nual thanks'' submitting ourselves whòlly' to hi's holy will and pleasure'' and stu'dying to serve him' in trùe hōliness and rīghteousness' all the days of our life''' *Amen'''*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE' that do truly' and ea'rnestly repent you of your sins'' and are in love and charity with your neighbours'' and intend to lead a nèw life' following the commandments of God' and walking from he'nceforth in his holy ways'' Draw near with faith' and take this holy Sacrament to your comfort'' and make your humble confession to Almighty God' meekly kneeling upon your knees =

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY Gōd' Father of our Lord Jesus Christ' Màker' of āll thīngs' Ju'dge' of āll mēn'' We ackno'wledge' and bewàil our manifold sins and wickedness' Which we from time to time most grìevously have committed' By thought' word' and deed' Against thy Divine Majesty'' Provoking most ju'stly thy wrath and indignation against us''' We do ea'rnestly repe'nt' And are heàrtily so'rry for these our misdoings''' The reme'mbrance of them is grìevous unto us'' The bu'rden of them is into'lerable''' Have me'rcy upon us'

Have me'rcy upon us' mōst merciful Father" For thy Son our Lord Jesus Chrìst's sake' Forgi've us all that is past" And grant that we may ever herea'fter Serve and please thee' In newness of life" To the honour and glory of thȳ Name' Through Jesus Christ our Lord"' Amen"'

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the People, pronounce this Absolution.*

ALMIGHTY God' our heavenly Father' who' of his great mercy' hath promised forgiveness of sins' to all them that with hearty repentance' and true faith' turn unto him" Have me'rcy upon you" pārdon and deli'ver you from āll your si'ns" confi'rm and stre'ngthen you in all goo'dness' and bring you to ever-la'sting life' through Jesus Christ our Lord"' *Amen*"'

¶ *Then shall the Priest say,*

Hēar' what co'mfortable words' our Saviour Christ saith' unto āll that trùly turn to him"

COME unto mē' all ye that travail' and are heavy laden' and Ī will refre'sh you"' *St. Matt.* xi. 28.

Sō God lo'ved the world' that he gàve his only-begotten Son' to the end that all that beliève in him' should not pe'rish' but have everlasting life"' *St. John* iii. 16.

Hear also what Saint Paul saith"

This' is a true saying' and worthy of all men to be received' That Christ Jesus came into the world' to save sinners"' 1 *Tim.* i. 15.

Hear also what Saint John saith"

If any man si'n' we have an A'dvocate with the Father' Jesus Christ the rìghteous" and Hē' is the propitiàtion for our sins"' 1 *St. John* ii. 1.

¶ *After which the Priest shall proceed, saying,*

Li'ft up your heārts"
Answer. We lift them u'p unto the Lòrd"'
Priest. Let us give tha'nks unto our Lord God"
Answer. It is meet and right sò to do"'

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is ve'ry meet' rìght' and our bounden dùty' that we should at āll tìmes" and in āll pla'ces' give tha'nks unto thēe' Ō Lōrd' *Hōly Fāther' Almīghty' Everla'sting God"'

* *These words* [Holy Father] *must be omitted on* Trinity-Sunday.

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow,*

THEREFORE with A'ngels and A'rchangels and with āll the company of Hea'ven' we laud' and magnify thy glōrious Nāme' evermore prai'sing thee' and saying' Hōly' hōly' hōly' Lord God of hosts" heaven and earth are fu'll of thȳ glōry"' Glòry be to thee' Ō Lōrd mōst Hīgh"' *Amen*"'

¶ *Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*

WE do not presume to come to this thy Table' Ō mērciful Lōrd' trusting in our o'wn rìghteousness' but in thȳ manifold and great me'rcies''' We are not worthy so much as to gather up the crumbs under thy Table'' But thou art the sàme Lord' whose property is' àlways to have me'rcy''' Grant us therefore' grācious Lōrd' sò to eat the fle'sh of thy dear Son Jesus Christ' and to drink his bloo'd' that oūr si'nful bodies' may be made clèan by hi's body'' and our sòuls washed through his most prēcious bloo'd'' and that wè' may evermore dwell in hi'm' and hè' in u's''' *Amen'''*

¶ *When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALMIGHTY God' our heavenly Father' who' of thy tender mercy' didst give thine only Son Jesus Christ to suffer upon the Cross' for our redemption'' who made there' by his o'ne oblation of himself ōnce offered' a fu'll' pe'rfect' and suffi'cient sacrifice' oblation' and satisfaction' for the sins of the whōle world'' and did i'nstitute' and in his holy Gospel command us to conti'nue' a perpètual memory of that his precious death' until his coming agai'n'' Hèar us' O merciful Father' we most humbly besèech thee' and grant that we' receiving these thy creatures of bread and wine' according to thy Son our Saviour Jesus Christ's holy institution' in reme'mbrance of his death

and passion′ may be partakers of his most blessed Body and Blood‴ who′ in the same night that he was betrayed′ took bread″ (*a*) and when he had given thanks′ (*b*) he brake it″ and gave it to his disciples′ saying″ Take′ eat′ (*c*) this is my Body which is given for yòu′ Do this in remembrance of mè‴ Likewise after supper he (*d*) took the Cup″ and when he had given thanks′ he gave it to them saying″ Drink ye all of this′ for this (*e*) is my Blood of the Nèw Testament′ which is shed for yo'u′ and for ma'ny′ fo'r the remission of sins‴ Do this′ as oft as ye shall drink it′ in remembrance of me‴ *Amen*‴

(*a*) *Here the Priest is to take the Paten into his hands:*

(*b*) *And here to break the Bread:*

(*c*) *And here to lay his hand upon all the Bread:*

(*d*) *Here he is to take the Cup into his hand:*

(*e*) *And here to lay his hand upon every vessel, (be it Chalice or Flagon) in which there is any Wine to be consecrated.*

¶ *Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Bo'dy of our Lord Jesus Christ′ which was given fo'r thee′ preserve th'y body and soul unto everla'sting life‴ Take′ and eat thi's′ in remembrance that Christ died for thèe′ and feed on him in thy he'art′ by fàith′ with thanksgi'ving =

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Bloo'd of our Lord Jesus Christ′ which was shed fo'r thee′ prese'rve thy body and soul unto everla'sting life‴ Drink thi's′ in remembrance that Christ's Blood was shed for thèe′ and be thankful =

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at* [Our Saviour Christ in the same night, *&c.*] *for the blessing of the Bread; and at* [Likewise after supper, *&c.*] *for the blessing of the Cup.*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.*

OUR Fāther′ which art in hea′ven′ Ha′llowed be thy name = Thy kingdom′ co′me″ Thy will′ bè done on ea′rth′ As it i′s′ in hea′ven = Give us thi′s day′our dàily brea′d‴ And forgive u′s′ oùr trespasses′ A′s we′ forgive the′m′ that trespass against u′s‴ And lead us not into temptàtion′ But deliver us from evil = For thīne′ is the kingdom″ The power″ and the glory″ For ever′ and ever‴ Amen‴

¶ *After shall be said as followeth.*

O LORD′ and heavenly Father′ we thy humble servants′ entirely desire thy fatherly goodness mercifully to accept thi′s our sacrifice of pràise and thanksgi′ving″ most humbly beseeching thee to grant′ that by the merits and death of thy Son Jesus Christ′ and through faith in his blood′ we′ and all thy whole Church′ may obtain remi′ssion of our sins′ and all o′ther benefits of his passion‴ And hēre we offer and prese′nt unto thee′ O Lord′ ourse′lves′ our so′uls and bo′dies′ to be a re′asonable′ ho′ly′ and li′vely sacrifice unto thēe‴ humbly beseeching thee that āll wē′ who are parta′kers of this holy Communion′ may be fu′lfilled with thy grace and heavenly benediction″

And although we be unwo'rthy' through our ma'nifold sins' to offer unto thee a'ny sacrifice' yet we beseech thee to acce'pt this our bounden duty and service" not weighing our me'rits' but pardoning our offe'nces' through Jesus Christ our Lord" b'y whom' and wi'th whom' in the unity of the Holy Ghost' all honour and glory be unto thèe' Ō Fāther Almīghty' world without end"' *Amen"'*

¶ *Then shall be said or sung,*

GLŌRY be to Gōd on hìgh" and on ea'rth' pēace' gōod wīll towards me'n"' We praise thee' we bless thee' we worship thee' we glorify thee' we give thanks to thee for thy great glory' O Lord God" heavenly King" God the Father' Almighty"'

O Lord' the only-begotten Son Jesu Christ" O Lord God' La'mb of God' So'n of the Father' that takest awày the sìns of the wo'rld" have mercy upon us" Thōu' that takest awày the sìns of the wo'rld' have me'rcy upon us" Thōu' that takest awa'y the si'ns of the worl'd' receive our prayer" Thōu' that sittest at the rìght hand of God the Father' have me'rcy upon us"'

For' thōu òn'ly art hōly' thōu òn'ly art the Lōrd" thōu o'nly' Ō Chrīst' with the Hōly Ghōst' art mōst high' in the glory of God the Fàther"' *Amen"'*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.*

THE pēace of Gōd' which pàsseth āll understanding' keep your hearts and minds in the kno'wledge and lo've of Gōd' and of his Son Jesus Christ

our Lord" and the ble'ssing of God Almighty' the Fàther' the Sòn' and the Hòly Ghòst' bē amongst you' and remàin with you ālways'" *Amen'"*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.*

ASSIST us mercifully' O Lord' in these our supplications and prayers" and dispose the way of thy servants towards the attàinment of everla'sting salvātion" that among all the changes and chances of this mortal life' they may ever be defe'nded by thy most grācious and rea'dy help' through Jesus Christ our Lord'" *Amen'"*

GRANT' we beseech thee' Almighty God' that the words which we have heard thi's day with our oùtward ears' may' through thy grace' be so grafted i'nwardly in our heàrts' that they may bring fòrth in us' the frūit of goo'd living' to the honour and praise of thȳ Name' through Jesus Christ our Lord'" *Amen'"*

PREVENT us' O Lord' in all our doings' with thy most grācious fāvour' and further us with thy contìnual hēlp' that in āll our works' begu'n' conti'nued' and e'nded in thēe' we may glōrify thy hōly Name" and finally' by thȳ mercy' obtain everla'sting life' through Jesus Christ our Lord'" *Amen'"*

ALMIGHTY God' the fountain of all wisdom' who knowest our necessities befòre we ask' and our ignorance i'n asking" We beseech thee to have com-

pa'ssion upon our infi'rmities" and those things which' for our unwo'rthiness' we dàre not' and for our blìndness' we ca'nnot ask" vouchsafe to give us' for the wo'rthiness of thy Son' Jesus Christ our Lord"' *Amen"'*

ALMIGHTY God' who hast promised to hear the petitions of them that ask in thy So'n's Name' We besēech thee' me'rcifully to incline thine ear to u's' that have made nòw our prayers and supplications unto thee" and grant that those things which we have fàithfully a'sked' accòrding to thȳ will may effèctually be obtàined' to the relief of oūr nece'ssity' and to the setting forth of thȳ glòry" through Jesus Christ our Lord"' *Amen"'*

APPENDIX.

It will be sufficient to analyse one of the prefatory sentences in order to show the reader the necessity of studying their full meaning.

1. *Enter not.*—The following sentence is often read thus:—

'Enter no`t into judgment with thy se`rvant O Lord, for in thy si`ght shall no man living be ju`stified.'

Here the words, *not, servant, sight, justified,* between which it is impossible to find any connection, or dependance of one on the other, are principally marked. By these false emphases the mind is turned wholly from the main purport and drift of the verse. Upon hearing an emphasis upon *not* it expects quite another conclusion to make the meaning consistent; and instead of the word *for,* which begins the latter part of the sentence, it would expect a *but;* as, Enter no`t into judgment with thy servant O Lord, *but* regard me with an eye of mercy. When it hears the emphasis on *se`rvant,* it expects also another conclusion; as, Enter no`t into judgment with thy se`rvant O Lord, but enter into judgment with those who are not thy servants. And by the emphases on the words *sight,* and *justified,* the true meaning is not conveyed. But if read in the following manner, 'Enter not into ju`dgment with thy servant' Ō Lōrd" for' in th`y sight' shall no man li`ving be justified'—the whole meaning becomes obvious, and we see that there is a great deal more implied than the mere words would express without the aid of proper emphases. 'Enter not into ju`dgment with th`y servant' O Lord"'—that is, Enter not, O Lord, into the severity of

judgment with thy servant—' for in thy sight '—which is all-piercing, and can spy the smallest blemish—' shall no man li`ving be justified '—no man on earth, no, not the best, shall be found perfect, or sufficiently pure, to stand the examination of the eye of purity itself.

2. *Dearly beloved brethren.*—These words are seldom uttered as an address; most men running on at once to the next sentence, misled probably by the false pointing of a comma after the word brethren, where there should have been a note of admiration.

3. *But confess.*—Several faults are often committed in reading these words. In the first part of the sentence the four epithets preceding the word heart are huddled together, and pronounced in a monotone disagreeable to the ear, and enervating to the sense; whereas they should rather be spoken thus—' with an humble' lowly' penitent' and obèdient heart, &c.' each word rising in force above the other.

In the following part of the sentence, ' to the en`d that we may obtaìn' forgiveness of the sàme',' there are usually three emphases laid on the words *end, obtain, same,* where there should not be any, and the only emphatic word, *forgiveness,* is slightly passed over; whereas it should be read—' to the end that we may obtain forgiv`eness of the same,' keeping the words *obtain* and *forgiveness* closely together, and not disuniting them, both to the prejudice of the sense and cadence.

4. *And àltho'.*—Here the accent of the word, althó', is generally changed, and put on the first syllable, áltho'; and this syllable being pronounced in the same quantity as the word all, which follows soon after, occasions a repetition of the same sound so suddenly as to be disagreeable to the ear; and the want of the due change of note on the word, *all,* obscures the sense—' and áltho' we ought at áll times '—whereas, in the right way of pronouncing it, ' and althó' we ought at àll times '—the repetition of the same sound is avoided, and the

following meaning is evidently implied; though we should embrace every opportunity, when we are alone, and in private meditation, to confess our sins before God, yet ought we most chiefly so to do when we assemble and meet together to join in acts of public worship.

5. *Yet ought we most chiefly.*—Here, also, there is often an unfortunate emphasis on the word, *so*, instead of the word, *chiefly*, 'yet ought we most chiefly sò to do, &c.' and this arises from not giving the due emphasis to the word, *all*, in the former part of the sentence, which would have shown the necessity of giving a correspondent force to the word, *chiefly*, in the latter.

6. *Assemble.*—Nothing is more frequent than to give the tone of a full-stop at the end of the former part of this sentence, as thus—'yet ought we most chiefly so to do when we assemble and meet together.' What, at any time, in assemblies of amusement and festivity? No, it is when we assemble and meet together, *to render thanks for the great benefits* we have received at his hands. In this, and what follows, a distinct enumeration is made of the several parts whereof the public worship is composed. *To render thanks'* for the *great benefits that we have received at his hands"* Thanksgiving. *To set forth his most worthy praise"* by psalms and hymns. *To hear his most holy word"* in the Lessons. *And to ask those things, that are requisite and necessary, as well for the body as the soul"* the prayers. On which account, the several sentences containing the distinct parts of the service ought to be kept more detached from each other than they usually are; and the words peculiarly expressive of each branch of the service should chiefly be made emphatical. To render tha'nks' for the great benefits that we have received at his hands" to set fòrth his most worthy pràise" to hèar' his most holy wo'rd" and to a'sk those things' which are requisite and necessary' as well for the body' as the soul'". In the usual way of running these sentences into one another, the congregation

have no time to observe the distinctness of the parts; and I believe it seldom occurs to them that in these four sentences are separately enumerated the four capital branches of the church service.

Wherefore I pray and beseech yòu' as many as are here present, &c.—That is, I pray and beseech all you, and each individual of you, here present, to accompany me, &c. for that is what is implied in the words '*as many as are here present;*' it is addressing them in detail, each individual of the number there present; and if these words be not taken in that sense, they are a mere tautology; for if they had only a general meaning, like the word, *you*, they would express nothing more than what had been already done by that word.

7. *Almighty and most merciful Father.*—Here the greatest stress is usually laid on the word, *Father;* whereas it ought to be on the attribute *mèrciful.* We are making a confession of our sins, and imploring pardon for them of God; and it is upon the greatness of his mercy that we presume to approach him in this manner, or to hope for pardon; which is implied in the words properly read—' Ālmighty' and mōst me`rciful Father—' Another fault here committed is the dropping the voice at the end, as if it were a full-stop; whereas, it is evidently an incomplete member of a sentence, as would appear if it were immediately followed by the subsequent one, which belongs to it, without the reader being interrupted by the congregation. But that interruption ought to make no change in the proper manner of delivering it, which should be in a sustained note, and which the reader would use were he to continue it without such interruption. ' Almighty' and most merciful Father' we have erred and strayed from thȳ ways' like lost sheep'''.'

Erred and strayed.—In reading the church services a difficulty must occur to every one as to the pronunciation of the final 'ed' of the passive participle, about which Mr.

Sheridan does not lay down any rule. Horace's "*usus*" (*quem penes arbitrium est et jus et norma loquendi*) is, I am aware, as "arbitrary" as ever; but it seems to me that the prevailing custom, in this matter, certainly does much to make our reading *mechanical* rather than natural. Who would speak of a man having er-red in judgment? or, again, after "lightly tread," read "'tis hallowëd ground," and, independent of the rhythm, say, if the beauty of the word is not gone, and much even of its expressive meaning?

8. *Lost sheep.*—These two last words are often run into one another, and pronounced as if they were but one; instead of 'like lost sheep,' it is read, 'like lossheep.'

9. *We have followed too muc`h the devices and desires of our own hearts.*—Here, by laying the stress on the word, *much*, there is no more implied, but that we have given way to our inclinations more than we should do; and that may admit of being interpreted but in a small degree. But when it is repeated thus—'We have followed tòo much' the devices and desires of our own hearts'—it implies, in a great degree, there are no boundaries fixed to our wanderings; and the tone of voice accompanying that emphasis includes at the same time self-condemnation and contrition.

10. *We have left undo`ne those things which we ought to have do`ne; and we have do`ne those things which we ought not to have do`ne.*—In which way of reading, the repetition of the word, *done*, four times in so short a space, and in the same tone, is at once disagreeable to the ear, and obscures the meaning. But in the right way of reading it—'We have left u`ndone' those things which we ought to have d`one" and we have do`ne those things' which we ought no`t to have done'''.' The two emphases placed on the two negatives make the word *done*, with which they are connected, pass unnoticed by the ear; and the different notes of voice, used to the same word, twice repeated with emphasis, give at once an agreeable variety to the ear, and enforce the meaning to the under-

standing. Which is no more than this: 'We have left u'n-done' what we ought to have done; and we have done' what we ought no't to have done.'

11. *And there is no health i'n us.*—In this way the stress is improperly laid upon, *in*, and the important word, *health*, is passed over unmarked. It should be read—'and there is nō heal'th in us.'

12. *But thou, O Lord.*—In these words, here, as well as in all other places where they are repeated, it is usual to lay the emphasis on the insignificant word, *upon*, instead of the important one, *mercy;* by saying,—'have mercy upo'n us' —instead of 'have me'rcy upon us' miserable offenders.'

13. *Spare thou.*—In the first part of the sentence the words, *thou, them*, when run too closely together, have a bad effect on the ear; which may be avoided by a small separation of those words, as, 'Spāre thou' the'm' O God' which confe'ss their faults.

14. *Restore.*—Here is a repetition of the same words, *thou, them*, which has still a worse effect on the ear, and is to be remedied in the same way.

15. *And grant.*—Here we have an instance of irreverence to the Deity, in not making the proper pause before the immediate address to him; and *indeed the same may be observed throughout the whole service.* It should be read thus: 'And grant' Ō mōst me'rciful Father' for hi's sake' that we may hereafter' live a go'dly' rìghteous' and sòber life" to the glory of thy holy name.'

16. *Almighty God.*—In reading the Absolution it is usual to begin it in the same manner and tone of voice as if it were a prayer addressed to the Almighty, instead of speaking of him, and delivering a commission in his name. As thus— 'Almighty God! the Father of our Lord Jesus Christ'— instead of the authoritative tone of one speaking in his name, and who has received *power* and *commandment* from him to

declare his gracious pleasure to his people. The words, as they stand, have indeed the same air as several prayers beginning in the same manner: which probably has betrayed most into the same mode of delivering them. But whoever will suppose them to be preceded by the article, *the*, which is understood, as thus—*The* Almighty God, Father of our Lord Jesus Christ, &c. will immediately see the necessity of using a tone very different from that of supplication; and will easily bring himself to the use of it.

17. *Who desireth not the death of a si'nner.*—Here the emphasis on the words, *sinner*, in the first part, and, *turn from his wickedness*, in the latter, obscure the main purport of the sentence; which is, The Almighty takes no pleasure in seeing a sinner perish everlastingly (which is implied in the *death of a sinner*), but wishes rather, by a course of penitence and reformation, he may receive eternal life; which is implied in the word, *live*. How strongly marked, therefore, should words be of such powerful import!

18. *And hath given power.*—The words, by being thus run together, lose much of their import and clearness. But read in the following way—And hath given po'wer' and commàndment to his ministers" to declàre' and pronoùnce to his people'—the different parts of each member of the sentence, and their reference to each other, are distinctly pointed out. He hath given to his ministers commandment' to declare" and power' to pronounce' the absolution of sins—upon a certain condition. Ought not the condition, then, to be particularly marked and enforced, instead of being slurred over as it usually is? 'to declare and pronounce to his people being penitent the absolution, &c.' should it not have at least the solemnity of a pause, both before and after it, by a lower tone of voice, to give it its due weight? As thus—to declare and pronounce to his people' being penitent' the absolution' and remission of their sins.

19. *He pardoneth.*—Here the observation formerly made

recurs, of the slight manner in which the Almighty is often mentioned, and which must be much more striking on this occasion, where his minister is commanded, in his name, to declare his pleasure to his people upon so important an article. Surely this cannot be done with too much solemnity, and may be effected, by dwelling with a tone of reverential awe, on the word which stands for his name, followed by a suitable pause; thus—Hè' pardoneth and absolveth all them that trùly repen`t' and unfèignedly believe his holy Gospel.

20. In this, as in all other places, where there is a particular address to the congregation, it is to be wished that it were brought more home to them, by force of emphasis on the proper word; as thus—Wherefore let us beseech him to grant u`s' true repentance—that is, let us all who are here assembled unite to beseech him that we may be made fit partakers of this covenant; the covenant just before published to all Christians. From which each pastor takes occasion to exhort his own particular flock earnestly to pray to God that they may partake of it.

21. *Our Father which àrt in Heaven.*—That false emphasis on the word, *art*, has almost universally prevailed. This strong stress upon the affirmative, *art*, looks as if there might be a doubt whether the residence of God were in Heaven or not; and the impropriety of the emphasis will immediately appear upon changing the word we are accustomed to, to another of the same import. For instance, should any one instead of saying—Our Father who residest in Hea`ven—read—Our Father who resìdest in Heaven, the absurdity would be glaring. The other consequently should be read in the same way—'Our Father' which art in Hea`ven'—with the emphasis upon Heaven, and the voice somewhat raised. I have known a few who have seen this mistake, and to avoid it have run into another error, as thus—'Our Father whichart in Heaven,' making the two words, *which* and *art*, appear but as one by

too precipitate an utterance—whichart—They should be pronounced distinctly, but without any stress; and this will be accomplished, in spite of habit, by frequent trials, if care be taken to reserve the emphasis for the word Heaven, as thus —'Our Father' which art in Hea`ven' hallowed be thy name.'

22. *Thy kingdom.*—By running the words and members of the sentence thus into each other, the importance of the sentiments, and the relation which one member of the sentence bears to the other, are lost. The first expresses a wish for the coming of the promised kingdom of Christ; the other, a desire of the consequences to be expected from the coming of that kingdom, that the will of God may be done on earth as it is in Heaven; which we are told will be the case when Christ begins his reign. The meaning of the first is the same as if it were written—May thy kingdom come; but the word, *may,* being understood, its place should be supplied by a small pause before the word, *come*—'thy kingdom' come",' and after a due pause, to let so solemn a wish make its proper impression, the reason of this wish, that is, in order that the will of God may be done on earth as it is in Heaven, should be distinctly pointed out by a small pause before the words, *on earth,* and, *in Heaven,* as thus—'thy kingdom' come" thy will' bè done' on earth' as it i`s' in Heaven'—with the emphasis on the word, *be,* and a pause before it, to correspond with the pause and emphasis before, and on, the word, *come;* as there is the same reason for both, *may,* being here understood, as in the former case; 'may thy kingdom come" may thy will be done"' and upon the absence of that optative, the emphasis, in order to supply its place, should be transferred to the auxiliary, *be,* as it is in all other cases. By reading it in the usual way, misled probably by false pointing, they make these two detached sentences utterly independent of each other. Whereas, in the other way, the latter is a consequence of, and closely connected with, the former. 'Thy kingdom' come" thy will' bè done' on ea`rth' as it i`s in Hea`ven—'

and from this reading only can the true meaning of the passage be disclosed.

23. *Give us this da`y our dàily bread.*—Here the emphasis on the word, *day*, is unfortunately placed, both with regard to sound and sense. The ear is hurt by the immediate repetition of the same sound, in the word daily—'Give us this da`y our dàily bread'—And the true meaning is not conveyed; for this is supposed to be a prayer to be daily used, and a petition to be daily preferred, composed for our use by him who bade us take no thought for the morrow; wherefore it should be thus pronounced—'Give us thi`s day' our dàily breàd".'

24. *And forgive.*—There are so many faults committed in this manner of reading the sentence, that to enter into a minute examination of them would take up too much time unnecessarily; as I apprehend that the bare reading of it in the right manner will carry conviction with it, and needs no other comment. 'And forgive u`s' oùr trespasses' a`s we' forgive the`m' who trespass against u`s.' It is necessary, however, to shew the necessity there is for laying a strong emphasis on the little word, *as*, which is always slurred over; because that particle implies the very condition on which we expect forgiveness ourselves, that is, in like manner as we grant it to others. There is another fault committed by some, in removing the accent from the last syllable of the word, *forgi`ve*, to the first; as, 'Give us this day our daily bread, and fo`rgive us our trespasses, &c.' by which they seem to make an opposition between the words, *give* and *fo`rgive*, where there is none intended.

25. *And leàd us not.*—It were to be wished, for obvious reasons, that the strong emphasis on the word, *lead*, were transferred to the word, *temptation;* instead of saying—'and leàd us not into temptation'—that it were read—'and lead us not into temptàtion, but deliver us from evil.'

26. *For thine is' the kingdom' and the power' and the glory'*

for ever' and ever'.—In this way of reading, the fine close of this admirable prayer is changed in its movement, from the solemn and majestic measure, and becomes, to speak in the prosodial language, purely amphibrachic, a measure used only in comic poems and ballads; whereas by making a pause after the word, *thine*, and separating the other members of the sentence, the movement becomes chiefly anapæstic, full of force and dignity.—'For thìne' is the kingdom" and the power" and the glory" for ever' and ever.'

27. *Glory be.*—To give a due solemnity to this, and to prepare the hearer's attention to the Three Persons, to each of whom glory is to be attributed, a short pause might well be made before the naming of the first Person, and a longer one after that and the second; as thus—'Glory be' to the Fàther" and to the So'n" and to the Hòly Ghòst"' As it wàs' in the begi'nning" i's' nòw" and e'ver sha'll be' world without end"'.'

28. There is one wrong emphasis constantly used here, which gives a false meaning to the passage, where it is said —'the third day he rose agai'n from the dead.' Now, rising again certainly means rising twice. As when we say of a man, he was thrown on the ground, and *ròse* again; he was thrown a second time and rose *agai'n.* In the first instance, the word *again* is redundant, and is a mere mode of speech. In the second it is necessary, and has its true meaning. That sentence, therefore, ought to be read thus—'The third day, he ròse agaĭn from the dead.'

29. *The Lord be with you.*—Here the emphasis ought to be on the auxiliary verb, *be*, as, *may*, the sign of the optative, is omitted, as was mentioned in a former case. This adds also to the solemnity of the wish. Whereas, in the common way of repeating it, 'The Lord be with you,' it is exactly the same as the common mode of expression in bidding farewell.

30. *Most heartily.*—This passage is often thus read: 'Most

heartily we beseech thee with thy favour, to behold our most gracious sovereign Lady Queen Victoria'—by which false pauses the passage is rendered absurd. It is evident in the first part of the sentence, that the words—'with thy favour to behold'—should be kept together, preceded and followed by a small pause—'most heartily we beseech thee' with thy favour to behold' our most gracious Sovereign Lady Queen Victoria'—in which way of reading the last words, without any pause, 'Lady Queen Victoria,' the title given to her Majesty appears ludicrous, instead of the proper and solemn one given to her by interjecting the due pause—'our most gracious Sovereign Lady' Queen Victoria.'

31. In pronouncing the benediction in the usual way, as thus—'The grace of our Lord Jesus Chrìst, and the love of Go'd, and the fellowship of the Holy Ghòst'—all its solemnity and force is lost. The three distinct attributes, referred to the three Persons in the Godhead ought to be pointed out by due emphases and pauses. 'The gràce' of our Lord Jesus Christ" and the lo've' of God" and the fe'llowship' of the Holy Ghost".' In the last part, 'Be wi'th us all,' by laying the stress upon the unimportant preposition, *with*, the pious and ardent wish included in the benediction is lost, which can only be manifested by a forcible emphasis on the words, *be*, and, *all*, 'bè with us àll, evermore'=on, *bè*, as expressive of the wish, which was before explained; on, *all*, as extending the benediction to the whole, and each individual of the congregation.

32. *Litany.*—After the above remarks, attention to the pointing adopted will, for the most part, be sufficient to call to mind the errors usually committed throughout this service.

33. *O God the Father of Heaven.*—In this passage there is something so wrong in the composition, that it will be very difficult to set it right by any mode of reading. The usual way of delivering it—'O God the Father of Heaven'—certainly does not make it sense. There is evidently intended

here, in the opening of the Litany, a distinct address to each of the Persons of the Trinity; not only by their different appellations, but by specific attributes to each. Thus in the address to God the Son, he is peculiarly characterized as Redeemer of the world. In that to the Holy Ghost, as proceeding from the Father and the Son. The like was probably intended with regard to the address to God the Father at the opening, by the words, '*of Heaven,*' as considering that to be peculiarly his province, as that of the earth more immediately belonged to our Redeemer.

34. *From all evil and mischief,*—where we pray for a deliverance from all kinds of evil, there is one fault that constantly runs through the whole; which is, that at the end of every passage which the clergyman utters he makes a full stop, though there is not one of them which contains a complete sense, till it be joined with the following part spoken by the congregation.

35. *We sinners do beseech.*—It is usual when that part of the Litany is ended in which we deprecate evil, to run on immediately and in the same tone of voice, to the next part, in which we pray for good. But surely there ought to be a pause of some duration to mark this change; and the tone should be that of one who supplicates, and beseeches the grant of favours to which he is not entitled; as is manifest from the very first words with which it sets out.—'*We sinners*' do beseech thee to hear us' Ō Lōrd Gōd, &c.'

36. *Defend and provide for.*—This passage is often improperly read thus—'That it may please thee to defend and provide, for the fatherless children and widows, &c.'—in which way of stopping, *for*, is equally associated to the former verb, *defend*, as to the latter, *provide;* but we know that, *defend* and *for*, can never be united, as defend for, is not English. We should therefore read it thus—That it may please thee to defend, and provide for, the fatherless children, and widows, &c.

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